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SPEAKING OUT

Métis Vets launch suit with UN

by John Copley

The national organization that represents Canadian veterans, including combat, noncombatant, police and civilian personnel who've performed their duties on behalf of Canada and its citizens, has filed a claim with the United Nations on behalf of Canada's Métis veterans. News of the claim, which was actually filed in mid-July this year, names four Métis men who served in the Canadian Armed Forces in time of war.

The claim was initiated and processed by Cliff Chadderton, a well-known and respected veteran who sits as Council Chairman and CEO of the War Amps, an organization recognized by the United Nations as one that has non-government status.

It's been a little more than a year since Cliff Chadderton, also Chairman of the National Council of Veteran Associations (NCVA), announced that his organization would represent the issues of Canada's Métis veterans at the United Nations because he believes they were denied access to rehabilitation benefits after both World War II and the Korean Conflict.

Since then, every effort to secure an agreement with Ottawa that would fairly compensate Métis veterans who put their lives on the line has failed. As a result the NCVA said they've been forced to file a claim with the United Nations Human Rights Committee. The claim says, in part, that Canada's Métis war veterans, a group that made up the largest contingent of Aboriginal soldiers during those wars, "suffered discrimination as a consequence of a denial or lack of availability of financial and statutory benefits following their military service."

The claim also states that by failing to provide rehabilitation benefits to Aboriginal veterans, the government violated two articles of the International Covenant on Civil and Political Rights.

When Canada joined the war effort against Nazi Germany in 1939 and agreed to participate in the Korean Conflict in 1951, they called for men and women to become soldiers, to join the action on the battlefields of Europe and Asia, to defend the rights of

freedom, democracy and self-determination. Many of those brave young soldiers never returned to their homes, their bodies still lie buried in graves in foreign lands. Those who did make it back were treated well. They received pensions. Still do. Some reenlisted, others took government grants to start businesses, buy farmland or to attend school and if the veteran died before the spouse, he or she continued to receive the monthly stipend.

But if you are a Métis Canadian and volunteered to serve, things were different. You didn't get a pension. You didn't get money to start businesses or buy farm animals. You got a piece of paper, a script, and a promise for land that was never fulfilled. Yet, during both of those conflicts it was the Métis and their First Nation brothers who were among the first to enlist.

During the past three decades complaints from the Métis veterans organizations across the country have created only small snippets of news paper ink; the news they offered could have filled hundreds of minutes of radio and TV time, if they were deemed important enough to get it. But their plight has been largely ignored, by the government in whose name those soldiers fought, and also by Canadians in general. They didn't get the news coverage it takes to wake the sleeping giant in Ottawa and as a result didn't even get a call when Ottawa announced

that it had put a compensation package together for First Nations veterans. As it turned out, they also got robbed. The suggested compensation package of \$120,000 per survivor, was reduced to a measly \$20,000. But still the Métis got nothing. Today only a few of those veterans are still alive, and the NCVA is determined to get help for those that are.

"I feel forgotten," 79-year-old Métis veteran, Paul Thomas, said in a recent interview with Canadian Press (CP). "When we first came back we were forgotten people and we still are."

Paul Thomas, who was just 18 years old when he joined the army, was decorated six times. Only about



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AFN Chief says: Scrap Indian Affairs

by John Copley

Assembly of First Nations leader, Phil Fontaine, National Grand Chief and head of Canada's 633 First Nations communities says it's time for Ottawa to rid itself of past mistakes by making better decisions when it comes to dealing with the country's fastest growing population.

Fontaine, a visionary leader with a couple of decades of experience negotiating with governments and industries and helping to effect positive change through the advancement and enhancement of First Nations people, says that before Canada's Aboriginal people can ever expect to rid themselves of centuries of poverty and segregation, the Department of Indian Affairs must first "disappear."

The National Chief told media that he'd be encouraging Prime Minister Paul Martin, to establish a better system of Aboriginal participation than the one that now exists. He wants Martin to ensure that the people who use the programs are also the ones responsible for designing them.

"First Nations have to be in control," he reiterated. "That simply means that they have to take greater responsibility over what takes place in their communities. Indian Affairs, in effect, has to disappear. In the short run, its role has to be diminished significantly."

Questioned about the possibility that less control would breed more corruption, Chief Fontaine balked and suggested that if government was really interested in eliminating waste, they could rid First Nations of the mountains of "useless paperwork" that is sent to them, and expected from them. He said much of what is currently being sent in to government never even gets read.

"There has to be a much more effective arrangement put in place than the one that the government most

recently tried to impose on First Nations governments," said Fontaine. "You won't find any single First Nation government that is opposed to transparency or accountability or responsibility. What we have now is a situation where First Nations governments are delivering government programs and services directly to their people. What

the end of the FNGA process, the Indian Act would still be there and First Nations and Canada will still be stuck dealing with the on-going problems created by this outdated legislation."

National Chief Fontaine told media recently that more than 80 percent of the \$7.5 billion that the federal government earmarks for First Nations each year is spent on maintaining programs and services created by bureaucrats. Included in the waste is the heavy cost of interpreting and completing forms and paying lawyers to ensure that government's ever-changing accountability process is met.

The consequence of not meeting all of the paperwork deadlines and responsibilities expected of them can cost First Nation communities portions of their funding. More than 150 of Canada's First Nations are currently under some type of government-ordered management plan and more than a couple of those have said it's not poor management that's created their problem, but poor legislation and outdated government thinking.



ends up happening is that we are accountable to government rather than our people."

The Assembly of First Nations has its own policies when it comes to answering government tactics designed to "control" First Nations communities via the introduction of new rules and regulations and unwanted legislation.

"Everyone agrees that the Indian Act is a major obstacle to change; it is a colonial, 'one-size-fits-all' piece of legislation that is constantly being picked apart by the Courts," reads the AFN policy on Bill C-7, the First Nations Governance Act (FNGA). "Yet at

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Chretien may be called to testify

by Ennis Morris

An important lawsuit which was initiated by the Samson Cree Nation in 1999 and launched in the Federal Court of Canada in Calgary in the summer of 2000 is expected to end sometime next year. Before the conclusion of the case, the lawyers representing the First Nation in their \$1.4 billion battle with the federal government over oil royalties and more, want outgoing Prime Minister Jean Chretien to appear as a key witness in the case. There's no word as to whether or not Indian Affairs Minister Robert Nault will also be called to testify, as was the case when Hobbema lawyers first tried to have the two called before the court in 2001. At the time, Hobbema lawyer James O'Reilly told media he wanted to see what the reaction would be. Head government lawyer, Alan McLeod, told the judge hearing the case, Supreme Court Justice Max Teitelbaum that if he called Chretien or Nault "we would (likely) get instructions to resist any attempt to get the Prime Minister or a current minister."

So far that threat hasn't dominated the conversations with media and it seems that Jean Chretien will be called to testify sometime in the New Year. The court case is an attempt by the Samson Cree Nation to recover hundreds of millions of dollars that they say Ottawa owes them because of the way the federal government mismanaged and supervised oil and gas activities on the Pigeon Lake Reserve. The band also claims that Ottawa did not properly invest money cur-

rently being held in trust for both them and the Ermineskin Nation, two of the four Cree bands that reside in Hobbema. Citing more than 50 years of mismanagement of gas and oil royalty money silted away in government coffers and held in trust for the posterity of the Samson and Ermineskin Nations, plaintiffs are seeking \$1.38 billion in damages and full control of the nearly one half billion dollars currently being held in trust by government.

In defending the allegations, the Crown says that they have generated a fair rate of interest on investments made on the Samson Cree Nation's behalf. High-risk investment, they contend, would have been irresponsible and contrary to a government mandate that assures accountability with First Nations people and any money being managed on their behalf.

In making his recent unprecedented decision to call Chretien to the witness stand, Justice Teitelbaum said he agrees with the Samson Nation when they say Chretien would make a star witness. He said that Chretien's experience as a former Indian Affairs Minister and his roles as Finance Minister and Prime Minister make him an ideal witness.

"(Chretien's) name appears on numerous documents that are relevant in the present case," said Teitelbaum. "I am satisfied that (PM Chretien) should appear as a witness to relate to the court all relevant facts."

In his decision, Teitelbaum said that Chretien's testimony could help the court "render justice to the parties."

When cabinet made its decision about how oil and gas royalties would be handled back in 1969, Jean Chretien was Indian Affairs Minister. The Samson



CHRISTOPHER HARVEY/CHARTBAUD. LET THE JOURNEY BEGIN. 2000

Cree claim says the federal government mismanaged the rich Bonnie Glen natural gas field on the band's Pigeon Lake Reserve by charging insufficient royalties and by failing to keep accurate records. The Crown claims the Band signed away its mineral rights in 1946 and defends the mismanagement allegations by claiming that the money garnered in interest was equal to that of low-risk bonds.

The trial is expected to end next spring.

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Métis Vets

continued from page 2

1,000 Métis vets are still alive today. Clifford Chadderton said that after all he's seen and heard while trying to get fair treatment for the Métis, he is convinced of one thing.

"The government had put together under the Veterans' Charter, something we now call the 'white man's laws' - there's no question about it," he told CP. "That means that the government failed to provide any kind of rehabilitation for the Métis after they served

their country."

The Ottawa lawyer representing the Métis vets, Brian Forbes, reiterated Chadderton's earlier words when he told media that he was ready to play hard ball.

"We've used the United Nations Human Rights Commission to shame the Canadian government before," he said. "We feel this is a procedure that is very, very successful and we hope the government will respond with some kind of compensation package."

On November 10, 2002 Chadderton told a press conference that he would do what it takes to get government's attention.

"Do I feel bad about blackmailing my own country?" he questioned of himself. "Yes, I do. But how else can you bring them (Ottawa) to the table? After World War II Métis soldiers were discarded by their own government." According to a report prepared for the National Métis Veteran's Association (NMVA), who've launched their own law suit against Ottawa for Métis veteran compensation, only eight percent of Métis veterans reported receiving any benefits and fewer than one percent indicated they received land under the Veterans Land Act.

Earlier this year, Clem Charter, now the President of the Métis National Council (MNC), said his organization would ask for intervenor status in the court case as a way of expressing support for veterans.

At this time it is not known when the United Nations will hear the NCVA claim.

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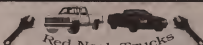
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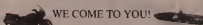
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National Chief welcomes PM Paul Martin and Cabinet

Earlier this month, Assembly of First Nations National Chief Phil Fontaine welcomed Prime Minister Paul Martin and his new Cabinet. The National Chief expressed his interest in developing a collaborative working relationship with the Prime Minister and his government to improve the social and economic conditions facing First Nations citizens and to begin the work of giving life to the Treaties and the recognition of the inherent rights of Aboriginal peoples.

"We are hopeful that today marks the beginning of a new era and a renewed relationship between First Nations and Canada," said National Chief Fontaine. "First Nations across the country are optimistic that we can work in partnership with the new government to boldly create transformative and lasting change that benefits our people as well as all Canadians."

The National Chief noted the new Prime Minister's recent statement that: "if we can seize the opportunities that our times offer us, we can break the cycle of poverty, indignity and injustice in which so many Aboriginal Canadians live."

"We share this goal and see it as being directly connected to the fundamental work of implementing the Treaties and the full expression of the rights of First Nations peoples," said the National Chief. "Giving life to the Treaties and Aboriginal rights as recognized in Canada's Constitution are not just political issues - they are the foundation on which First Nations can build their economies, strengthen their governments and re-vitalize their citizens. This work is central to economic development, social development, health, education and the full spectrum of issues we must address."

The National Chief also welcomed the appointment of Andy Mitchell, Member of Parliament for Parry

Sound-Muskoka, as Minister for Indian Affairs and Northern Development.

"The fresh perspective provided by a new Cabinet and Minister of Indian Affairs gives us an opportunity to proceed on an agenda for real change," said National Chief Fontaine. "I am hoping to meet with the new Minister immediately to discuss areas where we can work together. I want to raise immediate priorities like a new housing strategy for First Nations, education, training and building capacities among our people. Mr. Mitchell's commitment to community-based economic development, infrastructure in rural communities and the environment provides him with an understanding of the issues facing First Nations."

The National Chief stated he looks forward to working with the Prime Minister and Cabinet on shared goals and priorities.

"We anticipate a strong, respectful and mutually beneficial relationship with the new Prime Minister, the Minister of Indian Affairs and the entire federal government," said the National Chief.

"Together, we can achieve great successes for First Nations and Canada."



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**ATHABASCA OIL SANDS AREA
ALBERTA ENERGY AND UTILITIES BOARD
APPLICATION NO. 1321211**

**ALBERTA ENVIRONMENT
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT
APPLICATION NO. 001-153575
AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT
WATER ACT FILE NO. 2030338
DEVON CORPORATION**

Devon (North) Oil Sands Canada Corporation (Devon) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct and operate the Jackson Cementation Project. The proposed facility is located approximately 15 kilometres (km) west of the community of Cardston, Alberta located in Townships 75 to 76, Range 6, West of the 4th Meridian. The project will be based on in-situ steam-heated gravity drainage (SAGD) technology. The project is designed to produce 5,500 cubic metres per day (m³/d) (25,000 bbl/d) of bitumen using the SAGD process. Approximately 161 well pairs will be drilled over the 23-year life expectancy of the project. The proposed project would include:

- the drilling of 161 horizontal well pairs from pads and the use of SAGD as the recovery process;
- a plant site with steam generators, water treatment, water recycle, bitumen and product handling, hot gas and nitrogen systems, storm water storage and industrial wastewater storage;
- a treatment water source well and wastewater disposal wells.

Notice of the Application: Devon has prepared and submitted the following:

- Application No. 1321211 to the EUB under Section 80 of the Oil Sands Conservation Act to authorize the proposed Jackson Project. Devon has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Alberta Environment and Heritage, Northern Region. The EIA report forms part of the application to the EUB.
- Application No. 001-153575 to AENV under the Environmental Protection and Enhancement Act (EPEA) for construction, operation, and reclamation of the Devon Jackson Project.
- File No. 2030338 to AENV under the Water Act (WA) for a groundwater withdrawal license, under Section 50(1) of the WA.

Additional Information: In support of the proposal, Devon has prepared and submitted the following:

- Application No. 1321211 to the EUB under Section 80 of the Oil Sands Conservation Act to authorize the proposed Jackson Project. Devon has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Alberta Environment and Heritage, Northern Region. The EIA report forms part of the application to the EUB.
- Application No. 001-153575 to AENV under the Environmental Protection and Enhancement Act (EPEA) for construction, operation, and reclamation of the Devon Jackson Project.
- File No. 2030338 to AENV under the Water Act (WA) for a groundwater withdrawal license, under Section 50(1) of the WA.

Devon can obtain additional information or a copy of the application and the EIA report under:

Devon Canada Corporation
1600, 324 - 8th Avenue SW
Calgary, Alberta T2P 3Z5
Attention: Brian Hamilton
Telephone: (403) 252-7155
Fax: (403) 252-7678

Email: jackson@devoncanada.com
Copies of the applications and the EIA report are available for viewing at the following location:

Alberta Energy and Utilities Board
Administrative Services
Main Floor, 840 - 5th Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-8199

Alberta Energy and Utilities Board
P.O. Box 12000
2nd Floor, Provincial Building
9915 Franklin Avenue
Fort McMurray, Alberta T9H 2K4

Alberta Environment, Northern Region
Attention: Pat Hutchinson
111, 6599 - 98th Avenue
Edmonton, Alberta T6B 2K3

Regional Municipality of Wood Buffalo
Corbin Contact Office
Corbin, Alberta T0P 1H0

Metis MCA Office
401, 10000 50th Avenue
Fort McMurray, Alberta T9H 1H4

Town of Lac La Biche
19307 - 100th Street
Lac La Biche, Alberta T0A 2C0

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Calgary, Alberta T0P 1G0

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Further Note: Under and/or Section 73 of EPEA, any person who is directly affected by the EPEA application or under Section 106 of the WA, any person objecting to the granting of the WA application may submit a written statement of concern to:

Director, Northern Region
Alberta Environment
Regulatory & Agreement Centre
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To File a Submission

Submission regarding Application No. 1321211 must be submitted on or before February 9, 2004. The Board will evaluate the submissions received to determine if any of the submitters may be directly and adversely affected by the decision of the Board on the application. Send one copy of your submission to the applicant, at the rates and address below, and seven copies of the submission to:

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Any submission filed shall contain information detailing:

(i) the desired disposition of the application;
(ii) the facts substantiating the position of the submitter; and
(iii) the reasons why the submitter believes the Board should decide in the manner advocated

To File a Statement of Concern

Statements of concern under EPEA and WA must be submitted by February 9, 2004. Failure to file a statement of concern may affect the right to file a Notice of Appeal with the Environmental Appeal Board. Please note: If no statements of concern are received the EPEA and WA applications may be approved without further notice. Note that any statements filed regarding these applications are public records which are accessible by the public. The Notice of Filing is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the applications.

Issued in Calgary, Alberta on December 3, 2003.

Michael J. Brum, O.C., General Counsel

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Frank Calder Honoured with Doctor of Laws

by John Copley

The University of Victoria has awarded Frank Calder, a former Nisga'a Nation Grand Chief, with an honorary doctor of laws degree. Chief Calder was one of the two men most responsible for the historical signing of the 1999 Nisga'a Agreement nearly three and a half years ago.

The degree coincides with the 30th anniversary of the historical Calder Decision, a Supreme Court of Canada ruling that reaffirmed the long-standing Nisga'a claim that Aboriginal title to their land had never been lawfully extinguished. Together, Calder and the Nisga'a fought their way through several courtroom battles in the 1960s in an effort to prove their case. Two decisions went against them, and then the country's highest court heard the case. The Supreme Court of Canada rendered a decision in favour of the claim, which forced then-Prime Minister P. E. Trudeau to finally give in to Nisga'a demands for treaty negotiations. The Calder Decision eventually paved the way for several historical agreements between First Nations and government, including those of the Nisga'a, the Cree in James Bay, and numerous Dene, Inuvialuit and Innu Nations in the Northwest Territories, Yukon and Nunavut.

The special ceremony took place last month prior to a three-day conference marking the 30th anniversary of the decision, and numerous special guests and dignitaries were on hand for the celebration. Among them were Frank Calder and the man who successfully took his case before the courts three decades ago, Thomas Berger. Berger later went on to become a highly respected Supreme Court Justice in British Columbia and then leader of the province's New Democratic Party.

Reflecting on the past, Berger said he remembered just months before the Supreme Court ruling when Trudeau sloughed off talk about treaty negotiations with the Nisga'a.

"Trudeau," he said, "had been in Vancouver in 1969 and said that when it comes to Aboriginal land claims, our answer is NO. They are historical might-have-beens."

Berger lauded the dedication and determination of

Calder, and the Nisga'a leaders especially Chief Joseph Gosnell and he praised the entire Nisga'a Nation for maintaining the courage to persevere and to stay their course. "The court case was thirty years old," he said, "but for a hundred years before that they refused to let their land claim die."

Berger also praised the courage of the judicial system. "When the case was argued in the Supreme Court of Canada, what struck me at the time was that you could sense that in the course of argument that a subject that had been dormant for 100 years had to be tackled, and the court tackled it."

Hamar Foster, one of the conference organizers and

ly can't be overstated how much the Calder decision has changed this country and this province in particular. There was a legal notion of Aboriginal title long before Calder, but governments, and to a certain extent courts, were not taking it seriously. That all changed with the Calder case."

Frank Calder, who now lives in Victoria, told media that the most significant "victory of the Calder case" came when "Trudeau made the announcement in my presence and said he's going to start negotiations (and) it's been going ever since."

He also credits an early decision to ignore his critics when they told him he was "in the wrong boat".

Frank Calder and Tom Berger participated together on one of the panels attended by delegates during the three day conference, Let Right Be Done: Calder, Aboriginal Rights and the Treaty Process, an initiative developed by the University of Victoria Faculty of Law, Canada's Department of Justice, the Nisga'a Lisims government and University of Victoria Aboriginal Liaison Office.

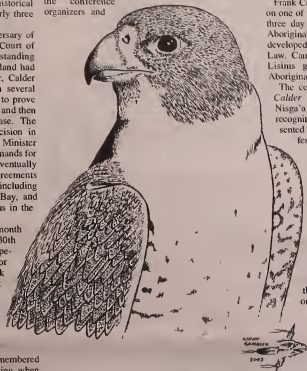
The conference included a public showing of *A Calder Retrospective*, a film collage about the Nisga'a Nation's century long struggle to attain recognition and self governance. The film was presented by University of Victoria anthropology professor, Dr. Andrea Walsh.

The Let Right Be Done conference's main public event took place at the University Centre Farquhar Auditorium and featured the Nisga'a Ts'miks dancers as well as presentations by Iona Campagnolo, lieutenant-governor of B.C., Lance Finch, Chief Justice of B.C., and Frank Calder.

Joseph Gosnell, president of the Nisga'a Lisims government, and the man who finally succeeded in successfully negotiating the historical Nisga'a Agreement, gave the keynote address.

The Nisga'a Agreement, also referred to as the "Nisga'a Treaty" is the first, and so far the only modern-day agreement of its kind in British Columbia. The agreement gave the Nisga'a people ownership of about 2,000 square kilometres of land in the remote Nass Valley as well as about \$192 million in cash and more in grants and program funds for improvements in the Nass Valley.

Although the Nisga'a won their case more than three and a half years ago, dozens of First Nations in the province remain without treaties.



a law professor at the University of Victoria said the Calder Decision was one of Canada's most important.

"If you were going to make a list of the most important court cases in the history of Canada," he said, "this would be on it. It real-

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Blue Quills College is accepting applications

by Ennis Morris

From the days of desperation at Blue Quills Indian Residential School, to the happiness of graduating students and the pride of an entire community, the old red brick building that now educates and enlightens Aboriginal students, has come full circle.

Blue Quills First Nations College is a recognized leader in providing a quality education for Alberta students from all ancestral backgrounds. The institute, which has been delivering educational programs for more than three decades, works in partnership with other facilities, including the University of Alberta. Blue Quills is well known for its intuitive programs and its quality staff as well as its excellent relationship with the community it serves and the partners with whom it works.

"We see ourselves on the cutting edge of a form of true Indian education that incorporates the concepts of Nehiyaw Mamtoncchikan (Indian thought) and Moniyaw Mamtoncchikan (White academic thought)," explain Blue Quill administrators. "Through this process, we will be able to maintain our original language and all that flows from it - culture, traditions, rituals and ceremonies. At the same time,

Blue Quills has been adept at continuing to offer the very best in academic education in order that we may survive into the next century."

Survival into the next century no longer seems like an impossible task for Canada's Indigenous communities. In fact, the opposite is true. In just three short decades the adage, from smoke signals to satellites, has taken on real meaning, one that is creating pride and generating enthusiasm throughout the country's Aboriginal populations. But maintaining that progress comes with a price. Progress requires able workers, knowledgeable, trained people to meet the needs and the demands of the growing economy. Progress needs leaders to lead their communities by example, it needs builders to construct the houses and the schools and it needs educators to teach the children how to succeed.

The Alberta Commission on Learning, appointed by Minister of Learning, Dr. Lyle Oberg, to conduct a comprehensive review of Alberta's Kindergarten to Grade 12 education system, has had 84 of its 95 recommendations approved by the province. A nine-member panel, chaired by former teacher and Edmonton City Councillor Patricia Mackenzie, conducted the review, the results of which were released on December 4. Included on the list of approved recommendations are "class-size guidelines, greater emphasis on fine arts and second-language learning and increased focus on supporting Aboriginal students and students with special needs."

In making the announcement, Minister Oberg applauded the Commission for its quality recommendations and said the review gives his department "an unparalleled opportunity to turn the page and start a new chapter in Alberta's education system."

Government and education stakeholders are now beginning to work on a collaborative effort to determine how the 84 supported recommendations will be implemented.

The report, released on October 7, says that "affect-

ed stakeholders will be consulted and consideration will be given to matters ranging from how the recommendations fit with existing initiatives and one another, to what the financial needs will be."

During the same announcement, Minister Oberg put an emphasis on the need for more Aboriginal teachers.

Blue Quills has a program of studies that is designed to put interested students on the path to the University of Alberta Faculty of Education.

The Blue Quills Bachelor of Education Transfer Program allows students to gain the first 60 credits toward their degree in Elementary Education. Students entered into the program are automatically registered as open studies students with the University of Alberta. Once a student has gained a minimum of 24 credits, he or she can apply to the Faculty of Education to complete their Bachelor of Education degree.

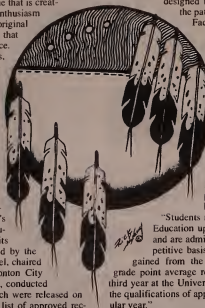
"Students must apply to the Faculty of Education upon completion of 30 credits and are admitted to the Faculty on a competitive basis," says program information gained from the University. "The minimum grade point average required for admission to the third year at the University of Alberta depends upon the qualifications of applicants that apply that particular year."

Blue Quills students achieve transfer credit in both Blue Quills courses and in Athabasca University courses. Before the University of Alberta will give credits, a 60 percent average must be attained at either Athabasca University or Blue Quills First Nations College.

To qualify for the Transfer Program students must have met matriculation requirements, or be non-matriculation adult students. Students without matriculation requirements must be at least 18 years of age, possess some high school credits and pass the university skills appraisal tests in English and Mathematics.

The Bachelor of Education Transfer Program is a full-time program and Blue Quills administrators say students should be prepared to spend every weekday engaged in education.

For more information about Blue Quills and the exciting educational opportunities they offer contact the school at (780) 645-4455 or visit www.bluequills.ca.



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Chief warns about threat to water supply

Chief Archie Waquan of the Mikisew Cree First Nation of Fort Chipewyan has warned members of "a concern of the utmost urgency."

He says the community's water supply is decreasing so fast that many of the Nation's members are unable to access areas of land that "were previously harvested by our grandfathers and their grandfathers before them."

"The growing cumulative effects of oil sands development on water quantity and quality (and) to our environment, our culture (and) traditional land use," the chief says, threatens the very future of the Mikisew Cree people.

Waquan cites the perpetual licenses to remove water from the Athabasca River held by the Syncrude and Suncor projects as a major reason for the problem. He further notes that a new oil sands project "shelved indefinitely" by True North Energy LP has also been granted an approval and a license to remove "very large" volumes of water, which led the Mikisew to file an appeal in February with the Environment Appeal Board.

"We are also working with two more companies (Shell and CNRL) that will similarly apply to the Alberta government for the right to consume this most precious of resources, our life-giving water."

Noting that the Mikisew Cree are new to these regulatory processes, Chief Waquan says "we have maintained a low profile in the past on the assumption that our resources were best protected through reliance on the federal and provincial departments of environment as stewards of earth, air and water."

"We also felt that by remaining on good terms with our industrial neighbors we could convince them of the wisdom of proceeding with utmost caution in the face of the increasing evidence of the damage we are all inflicting on this good earth. However, if we are to be denied the simple right to voice our concerns by statutory slight of hand, our approach in the future must be very different."

The chief emphasizes that the Mikisew Cree First Nation is not saying no to regional development, only that government and industry need to work collectively with the Mikisew as a stakeholder to ensure that the vested interests of the Mikisew are looked after, for today and for the future.

"We cannot afford any longer to be mere spectators to the industrial development process."

"We work in our community to continuously preserve what land uses are important (to the Mikisew) and to promote environmental awareness. We will continue to focus our efforts on working with individual companies and within effective regional environmental initiatives to heal and protect the earth from long-term permanent damage."

Waquan says the Mikisew Cree First Nation is willing to work with government to change policy so the (Mikisew) people have the opportunity to influence environmental concerns in a manner that protects their Treaty and Constitutional rights.



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Husky Energy

Information Update

Moose Mountain Update # 13

The Information Update provides a status report on the progress Husky Oil's Stage 2 development at Moose Mountain.

In 1998 Stage 1 development brought two oil wells on Pad #3 into production (See map for location of Pad #3). Stage 2 development will bring two sour gas wells on Pad #11 into production. As discussed in Update #11, all production will be produced shut-in while the sour gas wells are tested through the existing 114 millimeter (8 inch nominal), 26 km/daily licensed oil-sour gas pipeline.

In 2004-2005, Stage 2b development will be completed when the existing and shut-in sour gas well on Pad #1 and Pad #3 are brought into production. Stage 2b will also include the completion of an AEBU approved 168 millimeter (8 inch nominal) sour gas pipeline and wellbore completion.

HUSKY MOOSE 16-01-23-07WS

Husky has now drilled, cased and installed the production tubing for the directionally drilled 16-01-23-07WS sour gas well on Pad #2. In November, the 16-01 well will be perforated and stimulated under a service interval. It is anticipated that 16-01 will be brought into production by December 2003.

STAGE 2 DEVELOPMENT UPDATE

At month end November 2003, Husky will have installed all the necessary equipment to separate, measure, dehydrate and transport sour gas from the 12-12-23-07WS and 16-01-23-07WS (Pad #2) wells. To complete these 2 development, Husky will require about 2400 HP of compression on Pad #1. Compression is required to deliver sour gas to the Shell Moose Mountain pipeline at anticipated operating pressure.

Husky has delayed construction of the AEBU approved 168 millimeter (8 inch nominal) pipeline in order to coordinate development activity with Shell Canada Limited. Husky will install about 7 km of the 26 km pipeline. The remaining 19 km will be installed by Shell in the spring of 2004. The proposed 219 millimeter (8 inch nominal) Moose Mountain to Jumping Pound interconnect pipeline is being established. Husky has eliminated additional disturbance in the area.

Husky will apply to amend the AEBU licence for the 8 inch pipeline (pending approval of the proposed interconnect pipeline project (decrease length to about 7 km decrease the H₂S concentration and increase the maximum operating pressure). The AEBU final classification and emergency response plan for the pipeline will remain unchanged.

MOOSE MOUNTAIN INTERCONNECT PIPELINE
Shell will soon be applying to the AEBU for a permit to construct the interconnect pipeline. As discussed in updates provided by Husky and Shell, the interconnect pipeline is intended to transport sour gas from fields in the Moose Mountain - McLean Creek area to the Shell Jumping Pound Gas Plant.

After consulting with Industry, Government and Environmental stakeholders, and after evaluating numerous options, the interconnect pipeline project was chosen as the best option for producing the sour gas reserves at the Moose Mountain area to a sour gas plant that has spare processing capacity. Husky and Shell personnel have worked with area stakeholders, including Alberta Government personnel and Bragg Creek Environmental Coalition members, to identify a surface route that minimizes environmental impact. Construction on the interconnect pipeline is planned for January to May 2004, weather and ground conditions permitting.

SHELL JUMPING POUND PLANT UPGRADE
Husky and partners will also fund an upgrade of the Shell Jumping Pound plant. The upgrade will utilize the SuperStack sulphur recovery process to increase overall sulphur recovery efficiency in the plant.

ENVIRONMENTAL MONITORING PROJECT
Husky and Shell and their partners will support a multi-year environmental monitoring project that will be coordinated by members of the Bragg Creek Environmental Coalition and Ursus Ecosystem Management Ltd. The environmental monitoring project will encompass the McLean Creek - Moose Mountain area. The monitoring program will study invertebrates, song birds and ungulate species. The objective of the program is to quantify the nature of any potential impacts on the area.

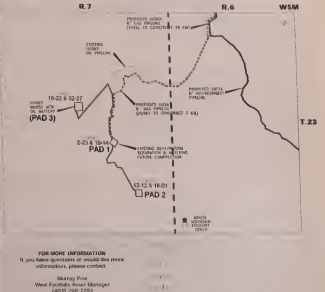
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Information Update

CONSULTING WITH INTERESTED PARTIES

Husky is committed to consulting in open dialogue with people concerned or affected by this project. The company is working with people interested in the project to identify and address concerns. Husky's involvement with regulatory agencies, environmental interest groups, recreational users, and area residents will continue.



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Information Update

McLean Creek Update # 5

This Information Update provides a status report on the development of Husky's sour gas facilities in the McLean Creek oil field, which is in the northern part of the province. As discussed in the previous Information Updates, Husky (operator, with 43.5 percent), Devon Canada (29.5 percent) and Enbridge (16 percent) are producing sour gas from the directionally drilled 06-16-02-06WS and 11-09-02-06WS wells (bottom hole location of each well). This separation, measuring and dehydration facilities required to produce these wells is located on a surface pad at 16-06-02-06WS.

In the last few years, Husky has learned a great deal about the gas reservoir, the rate of pressure and production decline has allowed Husky to better quantify the size of the reservoir. The 06-16 and 11-09 wells have accessed a new gas pool with significant reserves. This reservoir is not in communication with the existing well operated gas reservoirs that have been producing since 1980. Husky and Shell are sharing reservoir and geophysical information to develop this reservoir while minimizing environmental impact to the McLean Creek - Moose Mountain area.

HUSKY MOOSE 10-20-02-06WS

Husky proposes to directionally drill the 10-20-02-06WS sour gas well (bottom hole location) to further develop the reservoir accessed by the existing 06-16 and 11-09 sour gas wells. Additionally, the 10-20 well will be drilled in the spring of 2004.

The well will be drilled from a new surface pad that will be installed at 06-21-02 (06WS (see map)). The well will be installed on a pad that is located about 1 km from the existing 06-16 and 11-09 wells. The well will be drilled from a new surface pad that will be installed at 06-21-02 (06WS (see map)). The well will be installed on a pad that is located about 1 km from the existing 06-16 and 11-09 wells. The well will be drilled from a new surface pad that will be installed at 06-21-02 (06WS (see map)). The well will be installed on a pad that is located about 1 km from the existing 06-16 and 11-09 wells.

HUSKY MOOSE 11-09-02-06WS

Production rates from the directionally drilled 11-09 well have been disappointing. Husky plans to re-enter the well, establish the bottom position and determine if it is a new bottom hole location of 12-09-02-06WS in early 2004. The safety procedures and equipment for this project will be consistent with those used for the 10-20 well.

MOOSE MOUNTAIN INTERCONNECT PIPELINE

Shell will soon be applying to the AEBU for a permit to construct the interconnect pipeline. As discussed in updates provided by Husky and Shell, the interconnect pipeline is intended to transport sour gas from fields in the Moose Mountain - McLean Creek area to the Shell Jumping Pound Gas Plant.

After consulting with Industry, Government and Environmental stakeholders, and after evaluating numerous options, the interconnect pipeline project was chosen as the best option for producing the sour gas reserves of the Moose Mountain area to a sour gas plant that has spare processing capacity. Husky and Shell personnel have worked with area stakeholders, including Alberta Government personnel and Bragg Creek Environmental Coalition members, to identify a surface route that minimizes environmental impact. If Shell's application is approved, construction on the interconnect pipeline is planned for January to May 2004, weather and ground conditions permitting.

NEW HUSKY PIPELINE SEGMENT

Husky tentatively proposes to construct a 168 millimeter (8 inch nominal) sour gas line from Shell's existing 6-21-02 well (see map) to the interconnect pipeline. The new pipeline will be installed on a new surface pad that will be installed at 06-21-02 (06WS (see map)). The well will be drilled from a new surface pad that will be installed at 06-21-02 (06WS (see map)). The well will be installed on a pad that is located about 1 km from the existing 06-16 and 11-09 wells.

SHELL JUMPING POUND PLANT PROJECT

Husky and partners will also fund an upgrade of the Shell Jumping Pound plant. The upgrade will utilize the SuperStack sulphur recovery process to increase overall sulphur recovery efficiency in the plant.

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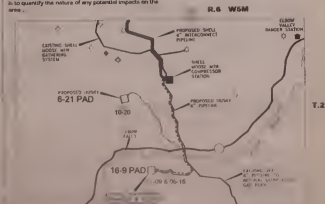
Information Update

COMPRESSION

Husky requires about 3000 HP of compression at the 16-09 McLean Creek Pad facility. Compression is required to deliver sour gas to the Shell Moose Mountain pipeline at its anticipated operating pressure.

ENVIRONMENTAL MONITORING PROJECT

Husky and Shell and their partners will support a multi-year environmental monitoring project that will be coordinated by members of the Bragg Creek Environmental Coalition and Ursus Ecosystem Management Ltd. The environmental monitoring project will encompass the McLean Creek - Moose Mountain area. The monitoring program will study invertebrates, song birds and ungulate species. The objective of the program is to quantify the nature of any potential impacts on the area.



FOR MORE INFORMATION
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Student credits teacher with career choice

by H. C. Miller

Although he is only 19 years of age, Michael Dubyk has his career path set out before him. Dubyk has just completed his first semester of heavy equipment technology at the Southern Alberta Institute of Technology (SAIT) in Calgary.

"Getting accustomed to the big campus in the big city was my first challenge," he says, adding that growing up in Prince Albert, Saskatchewan, did little to prepare him for the experience of living in a metropolitan area, which supports upwards of one million people. "There's as many people in all of my home province as there is in the greater Calgary area," he laughs.

However, he has survived the first few months of his post-secondary experience, in part because he is enjoying the subjects he is studying. "I love my courses. They're awesome. I've studied steering and suspension, and then electrical, and our last exam will cover the techniques of air brakes," he says. The marks required are high, with an average of 70 needed to continue on from level one. "I'll be studying over the Christmas break," he adds.

Dubyk hopes to take a course on Caterpillar machinery when his current program is finished. "It's another two year program, but then I'd be very employable," he says. "And there's a huge number of baby boomers about to retire, so graduates are going to be in demand."

Dubyk says mechanics and related topics have always fascinated him. "Since I was a kid, I've always tinkered with building bikes, fixing cars, you name it," he says. "But it really became obvious in school when I took all five of the mechanics courses offered at Carlton Comprehensive High School in Prince Albert. I enjoyed each and every one, and it really convinced me that this was the area I wanted to work in. I could never be happy with a desk job inside an office, pushing a pencil." His high school courses provided an excellent background for his SAIT courses as well. The mechanics teacher at high school, Ken Harder, encouraged Dubyk and the other students and willingly spent time with them. "It was largely his enthusiasm that inspired me to consider my present career choice. I was really impressed with his knowledge and I really looked up to him."

Dubyk's application for financial assistance from Shell Canada was awarded through the corporation's Aboriginal scholarship program. "My dad and I looked through lists of scholarships available and I was really pleased when I was accepted through the Shell program. It means I don't have to work at a part-time job through the school year but can concentrate totally on my studies," he says, adding that he has a summer job lined up back home in

Prince Albert. "I'm really thankful to Shell for their help."

Dubyk's Métis heritage comes from his mother's side and he enjoys frequent visits with a large extended family. "A few cousins live in Calgary, which helps me feel at home here," he says. With his family he has travelled to celebrations at Batoche and enjoys attending powwows and other cultural celebrations. Dubyk has enjoyed sports throughout his school days as well. "I played football in high school and our team did really well, and I've enjoyed hockey too, both in Prince Albert and at SAIT," he says.

Once Dubyk completes his current courses, he hopes to take further studies, learning to work on Caterpillar equipment. "With the severe labour shortage in this area of expertise predicted in the near future I want to be ready," he says. He is open to job offers anywhere in the country, and thinks northern Canada will be a likely location for his type of work. Eventually he hopes to complete a third and fourth

year at SAIT, which will enable him to apply for work anywhere in the world.

"A lot of people have helped me get this far, and I hope to encourage others to graduate from high school," he says. Working at jobs such as clerk at a convenience store, gas station, or lumber yard does not give you much of a career, he adds. "You've got to choose an occupation and then pursue a line of studies to reach that goal. And I'm proof that anyone can do it."



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Congratulations to the 2003 CN Aboriginal Award Winners.

CN is pleased to recognize the winners of the 2003 Aboriginal Award. Awarded for their personal excellence in post-secondary studies in a variety of fields, and who have made their home communities proud.

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Allyson Macintyre of Cranbrook, B.C., studying Business Administration at Mount Royal College, Calgary.

Daniel McKennitt of St. Albert, Alberta, pursuing a Bachelor's Degree in Education at the University of Alberta, Edmonton.

Doreen Penny of Happy Valley-Goose Bay, Newfoundland, and Labrador, enrolled in the Computer Support Specialist program at the Happy Valley-Goose Bay campus of the College of the North Atlantic.

Andrew Vallancourt of Pembroke, Ontario, studying to become a Registered Nurse at the First Nations Technical Institute, Tyendinaga Mohawk Community College.

Maxime Valiquette of Rapides des Joallims, Quebec, studying in a Welding Technology program at Collège de l'Outaouais, Gatineau, Quebec.

For more information about the CN Aboriginal Award Program, contact the National Aboriginal Achievement Foundation at 1-800-368-5760 or visit www.cna.ca.

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NORTH AMERICA'S RAILROAD



Embedded in Caslan School

- A Dispatch from the Education Front Lines -

by Clint Buchler

I recently spent eight days embedded in the public school system.

My real assignment was to work with students on their writing skills as part of the special ArtsSmarts program at school. (See accompanying story for details on that program.)

But that assignment gave me an inside look at the daily battles teachers fight to impart knowledge and a host of other valuable skills and understanding to their students.

It is not an easy task.

Although I have always believed that I had some understanding of the challenges teachers face, and admiration and respect for their unstinting commitment and dedication to their profession and their students, it was greatly magnified after being with them in the trenches.

After eight consecutive days — with a weekend away in between — I was exhausted, and all I was expected to do was read them some stories and provide them with some inspiration and guidance to write their own.

To say there was never a dull moment for Principal Rob Wicker and his amazing staff would be a gross understatement. From the moment the school buses arrive in the morning to discharge their rambunctious cargo until they leave in the afternoon, there seems to be a continuous stream of problems to resolve, conflicts to referee and discipline to be enforced. Somewhere in there must be found the time to actually teach.

Each individual classroom is a microcosm of what Wicker faces every day in the principal's office, varied only in degrees by the age or grade of the students in that classroom.

The introduction of the new arts and culture-based ArtsSmarts program has been both a blessing and a challenge. While the program offers new ways of meeting curriculum expectations and requirements, it can also be a distraction from "regular learning" for students who would rather jig and fiddle and paint than study science or solve math problems. (Regrettably for this visitor, writing seemed to many to be too much like Language Arts... which of course it is.)

When the classroom is occupied by students with raging hormones, adolescent identity crises and little motivation for academic achievement, maintaining even a modicum of order and discipline becomes a daunting challenge.

What can you say about teachers who choose to face that kind of challenge day after day?

Maybe: "You don't have to be crazy to work here, but it helps?"

I'd venture that most people in other professions would find having to do their work under similar conditions too daunting, and opt out after a very short time.

And if you parents begrudge the holidays teachers get at Christmas, Easter and over the summer, just remember how relieved you are at the end of those holidays when you can send the little darlings back to school.

New Caslan School program stresses arts and culture

by Clint Buchler

Caslan School, a half-hour drive from Lac La Biche, has launched a new program to use the arts to inspire students to learn.

With all of the school's students from the nearby Buffalo Lake Metis Settlement, a key goal of the program is to also make it culturally relevant.

A major challenge in introducing the program, says Kelly Waters, arts education coordinator at the school, has been how to effectively integrate it into the existing school environment and the required school curriculum.

It is hoped the new program will get the students excited about school and about learning, and fulfill the requirements of Alberta Learning's curriculum "in a really fun way."

The new approach was introduced with a bang on the first day of the current school year with an interactive presentation of Shakespeare's "A Midsummer Night's Dream" by the Edmonton-based Prospero Theatre troupe. The troupe performs mostly Shakespearean plays throughout Alberta.

A highlight of the production for students and parents was the inclusion of Caslan students as actors in the production. The participating students learned their roles in the morning and performed them the same afternoon.

The version of the play presented at Caslan gave students the opportunity to play workmen who put on a play in honor of the marriage of the Duke of Athens and the Queen of the Amazons, as well as to play the parts of rock spir-

its, forest spirits and the master of revels in Theseus's court.

As Mark Henderson, a member of the Prospero troupe, told a reporter for the *Lac La Biche Post*, Shakespeare's plays speak to people on a number of levels so that both children and adults can take something away from it.

"Shakespeare was writing for... people who were the most educated people in the English-speaking world and he also had to write for those who couldn't read. That's the idea, to show that there can be something that brings people together," he said.

The Shakespeare experience was exciting for everyone involved, but it was only the beginning of the three-year program. Only three months into it, there

Continued on Page 24



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Curriculum Review

Going to Egg Island

By Cindy Hardy and Lorraine A. Masterman
 Illustrated by Patti Clark
 ISBN 1-55059-245-9
 Published by Detselig Enterprises Ltd.
 Calgary, AB

review by H. C. Miller

Going to Egg Island is a work of fiction but it's based on oral narratives that have been passed down among the Yupik-speaking people of Alaska. Elder Annie Blue is the only non-fictional character and she is central to this story of a delightful second-grader, Jennie.

Along with her cousin Oscar, Jennie learns all about a traditional activity called "egging." The adventure begins when the children are instructed to place grass in the bottom of buckets, and then, along with the settlement's adults, they clamber into boats and head out to sea. Together they gather eggs of the birds in Bristol Bay of the Bering Sea, from the small ones of the tern to the large ones of the gulls. As the story proceeds, it becomes evident that Jennie is living with relatives while her mother attends university in nearby Fairbanks.

The families travel by boat to the islands where the birds nest on steep rocky cliffs above a short rocky beach. Here Jennie meets Annie Blue, an Elder who teaches the children how to gather the eggs, and entertains the youngsters with the playing of lively traditional games and the telling of ancient stories. The woman is fluent in the Yupik tongue, and the youngsters absorb her words hungrily. By the time readers close the book, they have learned a lot about the way of life of the indigenous people of this part of Alaska. Black and white drawings enhance the written story. Throughout the 74-page book, nouns are supplemented with Yupik translations, so the text is instructional as well as entertaining.

The children's volume is accompanied by a colouring book with scenes depicting parts of the story, such as Jennie reaching for an egg on the craggy cliff, or viewing seals on the rocks as the people travelled by boat to the islands. Annie Blue appears on several pages. A variety of maps are invaluable to the reader and to teachers who may be studying the book with elementary school students.

A related publication completes the set which links the story to math concepts as part of a Grade Two curriculum developed by the University of Alaska, Fairbanks. For example, where the students learn to

break down numbers into twos and threes, they will use eggs as their unit of measure. They explore circles and squares when they read the chapter on buckets used in gathering the eggs, which are of varying sizes and shapes. And they solve problems using eggs, such as "You have 25 eggs. Your aunt is no longer able to visit Egg Island and has run out of eggs. You give her six of your eggs. How many eggs do you have left?" The teachers' manual promises that the lessons learned from Yupik Eskimo Elders will supplement the math modules for Grades One to Six. The use of everyday items in the Yupik culture are common as well, such as the geometric border patterns seen on their fur parkas, which provide the basis for a series of activities on patterns and shapes.

People of all ages who are interested in a unique and beautiful cultural experience will enjoy this set of books, known collectively as "*Math in a Cultural Context: Lessons Learned From Yupik Eskimo Elders*." The students who have already been taught with this resource, from the 1999 to 2002 school years, have consistently outperformed students who used a regular math textbook, whether they be rural or urban students, Aboriginal or non-Aboriginal. Videos and CDs are available to further supplement the learning process.

The publishers conclude their introduction by noting that the Elders who guided the work emphasized that the next generation of children should be flexible thinkers and leaders. After studying *Egg Island*, it appears the students have been guided along this path.

For more information or to order *Going to Egg Island* visit www.temeronbooksinc.com



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Education key to improvements in Aboriginal quality of life

Seventy-five percent of Aboriginals in the West between the ages of 17 and 19 have less than a high school graduation certificate, the Canada West Foundation reported earlier this month.

Canada West Policy Analyst Ben Brunnen added that fifty percent of all Aboriginals in the West are in the same predicament.

Brunnen is the author of a recently released publication entitled *Encouraging Success: Ensuring Aboriginal Youth Stay in School*. "As well," he said, "where Aboriginal people live affects their education, their chances of securing and retaining employment and, finally, their employment income. For example, my research shows that, in 2001, twice as many Aboriginal people on reserves withdrew from school before grade 9 as compared to Aboriginals off-reserve."

Brunnen added that, not surprisingly, Aboriginal people who earned higher education certificates,

diplomas or degrees earn higher incomes and have a better chance of gaining employment.

"However, the challenge facing policy makers lies in devising successful strategies to ensure Aboriginal youth stay in school. I interviewed over 25 individuals representing Aboriginal communities, educators and government organizations and, from their experiences, culled a list of promising practices designed to keep Aboriginal youth in school."

One of the practices Brunnen advocates in his report is quite simple: emphasize the benefits of getting an education. "The long-run benefits of an education are discounted in the short term. Individuals, in order to attend school, often have to forego current incomes. For Aboriginal individuals who are more likely to come from a single parent family and who have obligations towards that family, this is a particularly acute challenge."

Brunnen said that flexibility has to be built into any programs designed towards improving educational outcomes for Aboriginals. "It is important that programs are designed with the individual in mind: no two individuals are identical and no one solution will apply to all individuals."

Brunnen added that the Canadian economy will enjoy a significant boost if Aboriginal youth stay in school.

"Canada's Aboriginal population is younger than the population at large. Further, Aboriginal people are cur-

rently employed or seeking employment at rates comparable to the population at large. However, the unemployment rate among them is triple the non-Aboriginal unemployment rate. This gives us a large pool of willing workers to help us overcome future labour market shortages."

Current forecasts, Brunnen said, point to a shortage of skilled labour across Canada. "Doesn't it make sense," he said, "to ensure that the Aboriginal population acquires the education, training and skills necessary to compete successfully in the labour market?"



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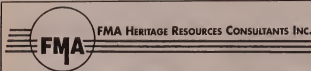
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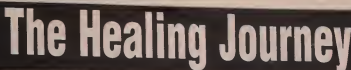
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Are offenders with FASD fit to stand trial?

She said that if children are diagnosed early enough, they might be able to get the help they need to prevent them from ever offending. The problem in Saskatchewan is that there's only one diagnostic clinic to handle the cases and the waiting list can be 18 months long. The problem is a national one that Saskatchewan says needs to be seriously addressed in the coming months. Judge Whelan says because everything from learning disabilities to criminal behaviour, including substance and drug abuse, can be attributed to FASD, early diagnosis is crucial.

Saskatoon lawyer, Kearney Healy, told local media that the growing number of FASD-related cases are providing fodder for the courts that



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WATER TREATMENT BY THE LEAKING CLEAN DAY OF IT



Manitoba women supported by network of shelters

by H. C. Miller

Women in Manitoba who are coping with an abusive relationship can call on one of several shelters in the province for help. While some are located in larger urban centres, smaller towns such as The Pas, Winkler, Thompson and Steinbach also have a shelter where they can turn for safety and help.

A Winnipeg women's shelter, Ikwe Widdjiwin, which translated from Ojibway means "women, helping each other," on any given night can temporarily house 15 women and as many as 40 children. "Statistics show that violence against women, especially Aboriginal women, has increased in recent years. It matters not whether their partner is Aboriginal or non-Aboriginal, the incidence is rising," says Jacinta, who is director of the crisis shelter and prefers her last name not be used.

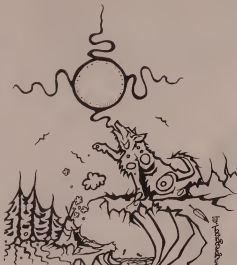
"Unfortunately, we offer only short-term solutions to a long-term problem," she says. "We have a 30-day residential program, and the women are not anywhere near ready to strike out on their own in such a short time. As well, they are influenced by their family to try and maintain their households, especially in the Aboriginal culture which believes so strongly that the mother is central to her children and to her family." Women are told by family members that their situation "is not that bad" and that they should return home. The abuser is often putting pressure on her to come back as well.

The children are in crisis too. "The kids are traumatized by what they are seeing in their home. They are disoriented and they are set on a path of dysfunction. They are in fear for themselves," she says. Whether or not they too are physically abused, they most certainly are harmed psychologically and emotionally, so they suffer either way. "We do the best we can but they are in crisis and very hard to work with when they come to us."

While the women are in residence, the shelter looks for new housing for them and works with social assistance agencies for funds to facilitate a move for those who want to start over in a new setting. "We have access to doctors and lawyers if they need them as well. We offer group and one-on-one counselling, for the women and for the kids," she adds. Elders are a big help in their traditional coaching as well. "Often the women have been alienated from cultural activities

and they welcome the time spent with the elders."

The reasons for the violence against women are vast



and complex. "We have to go back to the whole process of colonization, and on the new religion that was forced on the Aboriginal people in the early days of contact with the Europeans. The very social fabric of Aboriginal culture was lost. And the residential school system further compounded the problems, taking away the natural parental role models that young people who are forming new family units base their own behaviours on," she says. In Aboriginal culture, there was a built-in intervention program if disharmony existed in a household, and the close proximity of

extended family resulted in solutions by the family itself. "But now we have everything turned over to social workers and lawyers."

The Manitoba Association of Women's Shelters began in the 1980s and today has evolved into 10 members located throughout the province as well as four affiliate offices which work in the field of domestic violence. Both federal and provincial funds help to keep the association providing its mandate of advancing and maintaining the well-being of women and children in abusive situations. A provincial toll-free crisis line, 1-877-977-0007, is available 24 hours a day.

Jacinta urges women to assess a potential mate closely before getting involved. "Watch for patterns of substance abuse and other additions, such as gambling. Get to know him and watch for signs of anger mismanagement," she cautions. Once couples start to fight and blame each other for unfortunate financial and emotional circumstances, they often strike out physically. "The man is stronger and he gets the upper hand. And the woman starts to believe that many of their problems are indeed her fault, and she must stay and try to hold the family together."

Helping agencies need to address the multiple faceted dilemma that families face. "Right now there is a different agency for each problem, one for financial assistance, one to keep her safe at a shelter, and so on," she says. A single dedicated agency would handle all these issues and co-ordinate the solutions. "And we need more educated staff who can work with the women, advising them of their options. Only experienced and educated workers can assist the women to believe they can have a safe and happy future for themselves and their children."



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HIV/AIDS on the rise in Aboriginal Canada

by John Copley

The Canadian Aboriginal AIDS Network Inc. (CAAN) gathered in Morley, Alberta from October 16-18 this year to hold its 5th Annual General Meeting. The organization, which was launched in 1997 to address the HIV/AIDS epidemic, confirmed what many Canadians have suspected for some time. Current measures taken to address the epidemic across Canada's First Nations and other Aboriginal communities are just not working.

December 1 is World AIDS Day, the one day in the year when everyone is reminded of the HIV/AIDS epidemic that has managed to filter its way into every corner of the globe during the past couple of decades. No nation has been left untouched by what the world health community considers to be the worst disease to come along since smallpox and scarlet fever. Even in Canada, where we have one of the best health systems on earth and the best medical professionals in the business, the HIV virus and the AIDS disease continue to thrive. The hardest hit community in Canada is the Aboriginal community, where both the virus and the disease are escalating at a rate six to eight times greater than that in other communities.

CAAN's four day general meeting addressed numerous issues and identified several key areas where improvement is needed to successfully combat the growing HIV/AIDS crisis in Aboriginal communities. As a result of the meetings' findings, CAAN and membership of ASHAC, which includes the HIV/AIDS Coordinator for the Assembly of First Nations (AFN) Health Secretariat, called on Canada's Health Minister "to address Canadians and re-affirm in both word and deed the commitment to fight this epidemic as it impacts Aboriginal people, regardless of where they live."

On World AIDS Day, the spokespersons of four national Aboriginal organizations, including AFN Grand Chief Phil Fontaine, called on Ottawa to deliver \$100 million next year, and another \$100 million in 2005 to help fight against HIV/AIDS. The group also wants Ottawa to commit to contributing ongoing aid for as long as it takes to find the solutions.

Referring to a study released by Health Canada earlier this month, which indicates that Aboriginal people are being afflicted with the disease at a rate four times greater than non-Aboriginal Canadians, Chief Fontaine said that in his view, "the answer to the escalation of HIV/AIDS is the eradication of poverty." If poverty could be eliminated in Canada's First Nations, Métis and Inuit communities, he said, many problems could be solved, and Ottawa would end up saving hundreds of millions of dollars.

The Health Canada study concluded that Aboriginal people contracting HIV infections made up 26.5 percent of

the cases in Canada for the first half of 2002, yet Aboriginal Canadians only count for three percent of the population.

H I V Edmonton, which serves the area east of the capital to the Saskatchewan border, stretches out north as far as Lac La Biche and as far south as Leduc, has also issued a warning. Executive Director Sherrey McKibben said the organization has been forced to cut four of its 14-member staff in the last three years.

"We don't do education in schools anymore," she told Edmonton media recently. "In the long run it's going to cost us more. This is really an issue that needs to be addressed."

McKibben says it costs about \$500,000 to care for just one person affected by HIV over his or her lifetime. During the past five years there have been 920 new cases of HIV reported in Alberta. 420 of those cases involved people from Edmonton and area.

Topics included during the CAAN Annual General Meeting included Changing Attitudes, Overcoming 2-Spirit Stigmatization, APHA (Aboriginal Person Having AIDS) Burnout, Sexual Exploitation of Children, Patchwork for Funding and Lack of National Coordination.

For information about CAAN contact their Ottawa office toll free at 1-888-285-2226.

The AFN established its HIV/AIDS Action Plan in 2001. Despite the severe funding cuts the organization has suffered with Indian and Northern Affairs Minister Robert Nault making the decisions, the program is still alive.

"Under our Health Promotion/Disease Prevention program component," explained Kevin Armstrong, from the Assembly of First Nations in Ottawa, "we are currently undertaking initiatives in Youth Peer HIV/AIDS Education training, and are discussing how to begin initiatives around 'street proofing' youth under



the age of 15, by teaching about the risks of HIV and how to protect themselves."

In 2002-03, the Aboriginal Strategy on HIV/AIDS, was sent out to the Chief's Committee on Health and the National First Nations Health Technicians Network for feedback. The AFN's plan houses 10 main points. These include areas such as Provide leadership on HIV/AIDS issues, Recognize the role of inmates, Protect intellectual property rights of First Nations drug and herbal remedies, Develop effective standards on dietary supplements and herbal remedies, and others.

CAAN has asked that the National Chief join other leaders in the pan-Aboriginal community to send a unified message that calls on federal orders of power to support a fighting chance against the devastation created for individuals, families, and communities of First Nations, Inuit, and Métis.

CAAN is a non-profit coalition of individuals and organizations which provides leadership, support, and advocacy for Aboriginal people living with and affected by HIV/AIDS, regardless of where they reside.

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Economic & Resource Development

Make your homes and environments healthier and safer

by Jim Bagley

First Nations communities can be dangerous places! Some are located in areas with a chequered past and previous uses may have left a legacy of materials which could create health risks and also a long term threat to the local watercourses and the environment in general.

First Nations buildings, particularly older structures, may contain asbestos, lead, mercury, PCBs and other hazardous materials. Owing to substandard construction and ongoing issues such as low incomes and lack of homeowner knowledge, resulting in the inability to both heat and ventilate homes adequately, mould contamination is also an ever-present health problem.

So what can be done to mitigate the risks and how can it be done in such a way that each local community has ownership of the process?

Identification and assessment of hazardous materials tends to be a specialist task, often requiring invasive investigation techniques and sophisticated and expensive sampling and analytical techniques. An outside consultant generally carries out the investigation phase.

Once the hazards have been identified and quantified however, the process of ownership and management of the problem can readily be taken back by the local Band. Hazardous materials may need to be removed, if affected by occupant activity or renovations, and the removal of these materials usually requires controlled demolition by workers who are suitably trained, aware of the risks associated with the work, and provided with suitable personal protection.

In the past a significant proportion of this work has been carried out by outside contractors. The cost of hazardous material remediation can be very high, and all too often the lions share of these costs do not benefit local communities. Sometimes the contractor may employ labor from the local community, but the majority of the payroll (and all the profit) unnecessarily leaves the local economy.

PHH Environmental has been involved in several pioneering projects in the last several years, which have enabled First Nations to take the lead role in hazardous material clean-up, with support where needed.

Hazardous material clean-up does not require a high level of skill, only a reasonable amount of suitable training. A day of training plus a few days of supported learning "on the job" can create an effective work force. First Nations contractors have successfully carried out major remediation projects - including

a recent \$50,000 project involving the removal of friable asbestos under high-risk conditions.



The tools and equipment required for asbestos or mould remediation work can have a high capital cost, though grants may be available to help with these expenses. Costs can, however, be quickly recovered - many remediation contractors rent their equipment at daily rates that see the capital costs entirely recouped in a few weeks work.

This equipment is also often available for rent to allow Bands interested in becoming their own contractors to test the water without making a capital commitment.

Recently, several large-scale mould remediation projects have "failed" in that mould contamination has returned not long after extensive and costly removal work because work was not carried out in a way that enables the local community to own and understand the process. These failures are a result of not addressing many of the underlying causes of mould growth. Contamination will recur if factors such as inadequate heating, ventilation and insulation are not addressed.

Unfortunately the struc-

tural upgrades that are often needed to truly fix the problem can be technically complex and a brief lecture to occupiers on preventing condensation - a prime cause of mould growth - is not sufficient to allow full ownership of the concepts or the problem. In the words of the Chinese proverb - I hear and I forget; I see and I remember; I do and I understand.

Things can be a little more complex for remediation of contaminated land, but the local community often has a large role to play, which may involve local equipment, support services such as trucking and other service suppliers. The first step in dealing with property-based contamination is having a professional assessment completed, and getting the community involved in planning and carrying out remediation.

If you have concerns that community land may be contaminated or that buildings may have hazardous materials present, perhaps you may consider these challenges not only a threat but also a potential opportunity for environmental improvement and economic development. With suitable support and an enabling partner, environmental remediation clean-up can bring new skills and employment opportunities to the community and ownership of the whole process will help ensure that once solved the problems are solved forever.

Jim Bagley, MCIQB, is a Project Manager for PHH Environmental. Jim spent eight years building, managing, and assessing problems with public housing facilities in the UK, and has spent the last five years as mould specialist with PHH Environmental, and has provided training to hundreds of people on mould management and remediation. PHH Environmental Ltd. is a full service environmental health and safety consulting firm which provides services to a wide variety of client groups dealing with site contamination issues, building environmental issues, and worker and occupant exposures to a wide variety of contaminants.

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Landmark project offers hope for unemployed

A landmark pilot negotiation agreement announced this month offers hope for unemployed Aboriginal people looking for jobs in Canadian small businesses.

Under an Agreement-in-Principle signed by Indian Affairs Minister Robert Nault, and Dwight Dorey, National Chief of the Congress of Aboriginal Peoples, negotiations will get underway to develop a pilot project that over time could see as many as 10,000 Aboriginal social assistance, employment insurance recipients and other unemployed Aboriginal people find lasting jobs. The project is entitled "Enterprise-based Employment for Aboriginal People" (E-BEAP).

Small business, Canada's largest employer - sometimes referred to as the 'hidden job market' - often has neither the time nor the resources to advertise for employees, while unemployed Aboriginal people in many cases do not know where to turn to find work.

Through the pilot project the needs of both can be met, through pre-employment and placement services.

Working with Chambers of Commerce at the local level, call centres will be established in urban and rural areas to contact businesses and find out their needs. Unemployed Aboriginal people will be referred to the call centres through Aboriginal agencies and organizations.

The E-BEAP initiative is modeled after a highly successful project in British Columbia that to date has placed 26,000 unemployed social assistance recipients in lasting small business jobs, five per cent of whom have been Aboriginal.

"The E-BEAP project is open to all unemployed

Aboriginal people, regardless of their status or where they live," said Chief Dorey, whose organization will be managing the initiative. "I am happy to work with anyone who shares my commitment to see our people gainfully employed, so they can raise their families with dignity."

Minister Nault said that his focus is to work with Aboriginal people to foster social and economic development and share more equitably in Canada's prosperity.

"The February Speech from the Throne called on us to close the gap in life chances between Aboriginal and non-Aboriginal Canadians," he said. "We also



need to think 'outside the box' and find innovative, cost effective ways to find reasonable solutions to unreasonable problems, and this project is a prime example."

"Chambers of Commerce across Canada have expressed enthusiasm over being involved in this exciting Government of Canada/Aboriginal pilot project," said John Winter, CEO of the British Columbia Chamber of Commerce.

"The BC Chamber of Commerce, in particular, has considerable experience and success in placing people back to work, and is delighted our methodologies are now going to be applied to Aboriginal people," he said.

FASD

continued from page 17

data has been able to confirm a safe level of alcohol for a woman to consume while pregnant.

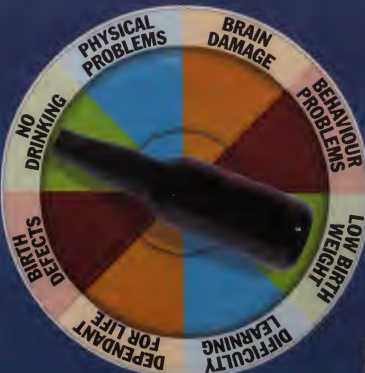
Experts say the safest thing for women, and the only way to guarantee protection against FAS, is not to consume any alcohol during pregnancy. According to research documents FASD is considered to be at "the extreme end of a continuum of observable effects." In other words, FASD is the worst possible scenario for children of women who drink alcohol while pregnant. There are, however, a great many more children who have been affected by alcohol-related birth defects than the numbers of FASD cases reflect, and even though they may not all show the characteristics of FASD, the neurological damage, depending on the severity, can have an effect on the way these children learn, grow and reason. People affected with these less serious FASD-related tendencies are known as having FAE (Fetal Alcohol Effects).

FASD is not a cultural disease, it is not inherited, it is not contagious, it does not favour one nationality over another. FASD is a worldwide problem that continues to magnify. Experts in Canada say Ottawa's poor record at funding FASD programs and research studies has contributed to the increased numbers of FASD diagnoses.

FASD has an extremely adverse affect on the central nervous system, creating various degrees of brain damage, slow growth patterns that include below normal weight and height and smaller than normal head circumference. Facial characteristics such as a short opening between eye lids and flattened vertical grooves between the nose and upper lip are other signs of FAE.

Unusual or abnormal physical features are generally more pronounced in infancy and early childhood but only a small percent of those affected by FAE show physical signs severe enough to recognize.

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There is no "safe" amount of alcohol for women who are planning a pregnancy, expecting, or breastfeeding. There is no "safe" time to drink during pregnancy. The fact is, mixing alcohol and pregnancy can result in irreversible birth defects and brain damage known as Fetal Alcohol Spectrum Disorder. There is no cure for FASD and the consequences last a lifetime.

The bottom line: If you are pregnant, avoid any type of alcohol. If you are a friend, father-to-be, or relative of a pregnant woman, support her healthy choices.

To learn more about the effects of alcohol on a baby's development, visit www.child.gov.ab.ca. For help, call 1-866-33AADAC (332-2322).

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Forestry developments need dramatic changes

Despite living at the center of one of the country's largest economic engines—our forests—Aboriginal communities in Canada's commercial forest region significantly lag behind the rest of the country and other Aboriginal communities in income. That's the conclusion of a new report from Global Forest Watch Canada assessing the socio-economic status of Aboriginal communities in Canada's forest regions.

"Our results show that Aboriginal communities within areas used by the forest industry have significantly lower average incomes than Aboriginal communities outside of this commercial zone. It raises questions about the distribution of benefits from logging and other developments in these forests," says Peter Lee, ecologist and national coordinator of Global Forest Watch Canada (GFWC).

The study, *Aboriginal Communities in Forest Regions in Canada: Disparities in Socio-Economic Conditions*, investigated how location affected the values of five key socio-economic indicators (income, education, age, employment and number of people per room) for Aboriginal communities throughout Canada's forested regions. Some of the other key findings follow.

Aboriginal communities within forest regions were shown to have significantly lower average incomes and employment rates than Aboriginal communities outside the forest regions. For Aboriginal communities within forest regions, those communities within historical treaties showed higher disparity than those outside historical treaties for all of the socio-economic indicators that were investigated. The communities within signed Modern Land Claim areas showed higher employment rates and average incomes than those located outside these areas. There are significant differences between Aboriginal communities within forest regions based on the provinces in which they are located, with the Prairie and Atlantic Maritime Provinces showing the poorest averages over all.

"Like many Indigenous Peoples around the world, the majority of Aboriginal people in Canada live in forested regions. Eighty percent of Aboriginal communities are located within the nation's boreal or temperate forests. With 10 percent of the world's forest, Canada is one of the largest forest-producing nations in the world, but it has failed to set an example in dealing with Aboriginal communities. The system in Canada of allocating large tracts of land for harvesting wood fails to address the needs of Aboriginal Peoples in Canada," said Harry M. Bombay, Executive Director of the National Aboriginal Forestry Association.

"For Aboriginal people, the issues go beyond just the apparent lack of economic and social benefit from large-scale industrial development of forests," notes Rumeo Saganash, Director of Quebec Relations for the Grand Council of the Crees (Eeyou Istchee). "The system of allocating forests to large forest companies is one of many pressures on the forest that affect Aboriginal people's ability to continue traditional land use practices and to maintain traditional values," he points out.

"Canadian society and forest policy makers need to undertake debate about the disparities outlined in this report," says Lee. "At a time when both the courts and Aboriginal groups are calling on governments

to make more genuine efforts to consult with Aboriginal Peoples, this report helps to identify what is at stake. Solutions need to accommodate their rights and interests before major resource decisions are made," Lee concludes.

For more information visit www.globalforestwatch.com



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Governance projects launched nationwide

by John Copley

A recent launch of First Nations Governance funding has caught the attention of more than 200 of Canada's First Nation communities. The \$5-million program, first announced in August, has already approved over 100 projects and the spending of about \$3.5 million needed to finance them.

In early November, the Department of Indian Affairs and Northern Development made announcements across the country that they'd be spending \$5 million for First Nations Governance projects that put a focus on improving the current governance structures in First Nations communities. Communities that began their participation early, and have met the program's project-development criteria, have already been approved for funds. More announcements are expected.

"The pursuit of First Nations Governance is about prosperity and building capacity," DIAND Minister Robert Nault said. "Good governance builds hope among First Nations people. Good governance empowers citizens and strengthens their governments, leads to jobs, new business and economic growth. It supports social programs and health of communities."

The minister added, "These funds are enabling communities to develop and implement effective governance tools and practices that can improve the lives of Aboriginal people in the short-term to medium term in the transition to self-government."

Health and social programming have been and remain two key concerns among the critics responsible for stopping the controversial Bill C-7, the First Nations Governance Act, from passing into legislation earlier this year.

Although the bill appeared to die on the order table,

against the Act by new Prime Minister Paul Martin. It has also already been announced that the current Secretary of State for Northern Affairs Andy Mitchell will be taking over the Indian Affairs and Northern

Minister Nault has gone to great lengths to insist that it could conceivably be reintroduced when parliament reconvenes this month. This seems unlikely however, given the criticism unleashed

menting about the value of the FNG projects they've undertaken. Included on the eligible list of projects are ventures such as the development and updating of leadership selection codes, financial management and accountability codes, administering government codes and developing policies on both codes of ethics and conflict of interest resolutions.

Chief Roy Redhead, leader of Manitoba's York Factory First Nation, said he favours the grant system, but opposes the First Nations Governance Act. He said the grant system makes communities just as accountable as any legislation would. His community received \$50,000 to draft a leadership selection and redress code to replace the Band's current unwritten policies. "The difference is that we're doing it and that's what we've always said all along," said Chief Redhead. "Community members want that accountability and we're a council that believes that we have to implement that for our people — accountability, transparency — that's it all there for people to see."

Elaine Chicoose, Chief of the Pasqua First Nation told media that the \$30,000 her community is receiving would be treated just like any other money the Band received. It would be accounted for. She said many First Nations already have solid accounting practices in place. She agreed that the grant system was better to work with than legislation.

"We don't like government dictating all the time, telling us what to do," she said of Ottawa. "We know what our people want and we have the solutions."

National Grand Chief Phil Fontaine said he was pleased to see so many projects underway, but hedged his comments when the Canadian Press asked whether or not he'd take Nault's suggestion and deliver an alternative plan to the First Nations Governance Act.

"I'm not surprised that so many have taken advantage of this opportunity," he said. "I think it's a demonstration of the real need to have a very focused approach to this, but one where we see First Nations in control, where First Nations themselves design the process and control the process."



Development portfolio from Minister Nault.

Now that some projects have received approval and funds have been allocated for more than 60 percent of the \$5 million available, grant recipients are com-

On the cultural side, Metis fiddling and jigging and Cree lessons have been added to the curriculum.

Gerald White from the Buffalo Lake Metis Settlement, who has a long history of teaching Metis dancing with his Northern Light Dancers, has students from several classes at the school learning jigging.

Gilbert Anderson from Edmonton, who has been teaching fiddling for a number of years in the city and elsewhere, visits the school frequently to teach the traditional Metis way of playing.

That transformation to an emphasis on arts and

Metis culture in the curriculum was formally introduced in early October with a special celebration involving students, staff, Northern Lights School Division officials and community members.

The school staff's determination to make the new program work was voiced by Caslan School Principal Rob Wicker at the celebration when he said the staff is committed to "work hard to make sure these are culturally sensitive activities."

The celebration included performances by the Northern Light Dancers, the first-ever raising of the Metis flag (donated by the Buffalo Lake Metis Settlement Council) at the school and other activities such as bannock making.

Wicker says there is hope that teaching through the arts will be more successful than the school has been with standard teaching methods where teachers instruct and students are expected to listen and do what they're told to do.

Introducing the new approach has been challenging, Water says, for teachers, students and visiting artists, but it's a learning process that will evolve as everyone involved gains more experience and a better understanding of the new approach to education.

The \$320,000 funding for the three-year project is provided by ArtsSmarts, a private group that funds similar activities in schools across Canada, by the Alberta Initiative for School Improvement, and by the Northern Lights School Division.

New Caslan School

continued from page 14

have already been a number of other visitors to the school, including a video producer, a singer-song-writer, writers and a potter.



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ICC report outlines principles for new claims body

The Indian Claims Commission's (ICC) Annual Report, tabled in the House of Commons last month, recommends that the government of Canada apply eight principles to the creation of the

Canadian Centre for the Independent Resolution of First Nations Specific Claims. The new Centre, which would replace the Indian Claims Commission, is proposed in bill C-6, which despite widespread criticism from First Nations leaders across the country, was passed by Parliament on November 4.

The report calls for the new Centre to be independent; have the authority to make binding decisions; constitute a viable alternative to litigation; uphold the right of First Nations claimants to provide oral testimony of their history; provide alternative dispute resolution mechanisms; ensure access to justice; ensure access to information; and ensure the primacy of the fiduciary relationship between First Nations and the federal Crown.

The report notes that the Commission has continued to exercise its mandate since the tabling of the legislation (as Bill C-60) in June 2002 and states that, as of March 2003, the ICC had completed 57 inquiries, 26 of which had either been settled or accepted for negotiation. It points to the \$94.6-million settlement of the Kahkewistahaw First Nation's land claim, in which the Commission played a role as facilitator and mediator, as one of the highlights of its work. The Indian Claims

Commission is a temporary, independent body established in 1991 to inquire, at the request of a First Nation, into specific land claims that have been rejected by the federal government. Most recently the Indian Claims Commission (ICC) has facilitated the longstanding land claims by the Moosomin First Nation and the Thunderchild First Nation.

"We are pleased that the Moosomin land claim which dates back to 1909 has been resolved," said ICC Chief Commissioner, Rene Dupuis.

The Moosomin First Nation will receive \$41 million and costs to compensate for the 1909 relocation of its members from its reserve near Battleford, Saskatchewan to a new reserve unsited to agriculture near the community of Cochin.

The ICC conducted an inquiry into the First Nation's claim, which had been rejected by Canada in 1995. That inquiry concluded in 1997 and Canada accepted

the claim, based on the ICC's recommendations. Negotiations commenced in 1997. When the parties encountered some difficulties in their discussions, the First Nation asked the ICC in 2000 to provide mediation facilitation services.

"The fact that the parties were able to arrive at a set-

tlement by availing themselves of the ICC's mediation services was very gratifying," added Chief Commissioner Dupuis.

"We are also pleased that the Thunderchild First Nation and Canada were able to reach a settlement using the mediation and facilitation services of the Commission," said Dupuis.

The Thunderchild First Nation, located in Saskatchewan, will receive \$53 million and costs to compensate its members for the loss of its original reserve in 1908 and the cost of acquiring new land.

The Thunderchild claim was accepted by Canada in 1993. Negotiations began shortly after but reached an impasse on the approach to quantifying damages for loss of use. In the fall of 1996, the parties asked the ICC to conduct an inquiry into the issues; however, when the parties approached the ICC, Commission Counsel suggested they try the mediation approach rather than going to an inquiry. Mediation began in December 1996 and, despite some delays, an agreement was reached on compensation and terms of settlement in early September 2003.

"We are particularly happy that these parties avoided having to resort to the courts, something that would have been very costly for both the First Nation and the federal government. Our involvement has been well received by the parties who availed themselves of our services," concluded the Chief Commissioner.



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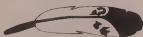


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Justice For All

Native justice commission pushes for reforms

The Commission on First Nations and Métis Peoples and Justice Reform in Saskatchewan released its third interim report in Saskatoon last month. The document focuses on several areas including a strategy for implementation of recommendations presented by the Commission. Commission chair Willie Littlechild says the need to have a plan to deal with recommendations is vital.

"From the outset we recognized that if this Commission is to be successful we have to develop a mechanism to ensure that our recommendations will be taken seriously," Littlechild said. "To simply have recommendations presented without a plan for their implementation would not be acceptable." The Justice Reform Commission has looked at previous commissions, including the Royal Commission on Aboriginal Peoples and the Linn Reports and determined that the limited success of these bodies was likely due to the fact that an implementation strategy was missing.

"Over the years many Commissions have come and gone and hundreds of recommendations have been delivered but we haven't seen much of an improvement in the lives of First Nations and Métis people," Littlechild added. "We are determined to see that our recommendations are not ignored."

Among its latest recommendations is a deadline for

governments and key Aboriginal organizations to respond to the Justice Reform Commission by December 15, 2003 with the actions taken in response to the recommendations of the Royal Commission on Aboriginal Peoples.

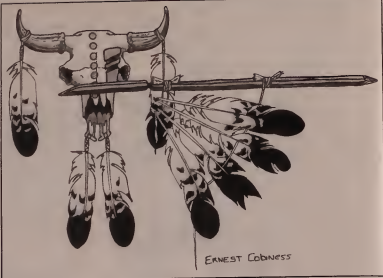
The Commission also recommended that Saskatchewan Justice and Justice Canada support and include First Nations and Métis representation in the overall implementation of therapeutic courts such as domestic violence courts, addiction courts and Aboriginal Courts.

They further recommended that Saskatchewan Justice and Justice Canada install cultural symbols in all courts in Saskatchewan in recognition of the respect courts have for First Nations Treaties and the rich cultural heritage brought by First Nations and Métis people to the Saskatchewan social and judicial fabric. "The symbolic recognition will serve to remind members of the courts of the history and relationship between First Nations and Métis people and the people of Saskatchewan and Canada," stated Littlechild. The Justice Reform Commission also recommended

that both Saskatchewan Justice and Justice Canada prioritize the funding of community integrated justice initiatives such as the opportunity for restorative justice efforts and that integrated case management become an integral part of service delivery throughout the justice system.

In an attempt to ensure appropriate follow-up to the commission, which has six months left in its mandate, the commissioners recommended that a working group be established immediately to be comprised of representatives of Ottawa, the province, and First Nations and Métis governments in Saskatchewan. A commission representative would chair the group whose task it would be to recommend an implementation vehicle taking into account all relevant documentation as a basis for discussion.

The Justice Reform Commission was established in November 2001 and will conclude its work in March 2004. The final report will be released in mid-March 2004.



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RCMP task force to tackle unsolved murders

by John Copley

Alberta RCMP are establishing a task force that will expand upon the findings of the Edmonton K Division's High-Risk Missing Persons Project. The task force will investigate information on a series of missing person reports and unsolved murders in western Canada and the Northwest Territories. The new task force will be known as Project Kare. The initial focus of Project Kare will concentrate its efforts on the most recent unsolved murders, those of five women whose bodies were found in and around the Capital Region. Investigators say all five of the victims appear to have been prostitutes or involved with illegal drugs. Nine women have been discovered murdered in the Edmonton area during the past two decades.

The initial stage saw RCMP investigate cases as far back as 1982. During the High-Risk Project investigators discovered more than 300 cases where they think further investigation is needed. 123 of those are being patterned as high-risk. Alberta's total of 83 cases makes up 67.5 percent of high-risk designated cases RCMP will investigate.

The RCMP have been subject to criticism over the past couple of years by several pundits who say the failure to organize a task force more expeditiously was primarily because the homicide victims were either prostitutes or street-dwellers and therefore considered unimportant. On July 15 this year, one of those experts, John Lowman, a criminologist at Simon Fraser University in B.C. criticized the RCMP and Edmonton Police Services for their failure to set up a task force like the one put together in Vancouver to investigate the deaths of more than five dozen city prostitutes.

"What if these were nurses? What if these were policewomen?" Lowman questioned in an interview with the *Journal's* Jodie Sinema. "What are they doing? Have they not learned anything in the last 10 months? ...You need concentrated person-power on a case and you send out a very important symbolic message that prostitutes deserve the same amount of protection as any other human being in Canadian society."

The fact is RCMP did begin an investigation, albeit not a task force, during the first week of July, just days after the body of Katie Sylvia Ballantyne was discovered in a farmer's field east of Leduc. Her murder marked the fifth in five months. A dozen RCMP members and a lead detective conducted the investigation,

which included a liaison officer with Edmonton Police Services.

Lowman said that society holds prostitutes in such low esteem that

some men actually feel justified in killing them.

"What we have done with all of this talk about getting rid of prostitutes," he surmised, "is give predatory, misogynistic men a rationale for doing it in a situation where they don't think too many people will care."

University of Alberta criminologist, Keith Spencer sees the police strategy from a different perspective. He's said all along that the RCMP have been investigating the murders - they just didn't announce it. He told media this summer, just as he did again last week, that he believed RCMP were on the job the whole time, just as they usually are, quietly.

He was right. The initial investigation shed some light on an otherwise dark subject, and the results of that investigation, and others that followed, eventually led to the creation of the recently announced task force.

In recent comments, Spencer said the RCMP is simply putting the public at ease by announcing the task force initiative. He also said investigators will have a difficult task in front of them because the murder victims, living the life of transients, had no real connection to society.

Police haven't released much information about how the victims, five of whom were found in Strathcona County, two just a few kilometres apart, and two others, Ballantyne and Edna Bernard, in fields near Leduc, located about 42 kilometres south of Edmonton, were killed.

Women's groups are applauding the news about the formation of a task force, that according to Spencer will put added pressure on whoever is doing the killing. He says that type of pressure often causes chinks in the bad guys armor, forcing them to surrender or at least to slip up.

Kate Quinn, spokesperson for the Edmonton-based Prostitution Awareness and Action Foundation, said the task force, "sends a good message to the rest of us



that these women were valued members of society and are missed by their families. I think it is important to really focus on these cases and try to find who caused the deaths of these women."

Muriel Stanley-Venne, president of the Institute for the Advancement of Aboriginal Women (IAAW), is also pleased with the news. She's an ardent supporter for the creation of a task force and in fact has been trying for nearly a decade to have one established. The IAAW wants police to begin an investigation into the deaths of all 110 Aboriginal women found murdered in western Canada over the past couple of decades.

The new task force will include about 30 full-time investigators and a support staff that could reach two dozen in total. According to RCMP, the budget, which will determine exactly how many officers will participate in the investigation, has not yet been established.



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Second suspect arrested in 1975 murder case

by Ennis Morris

When the police in Vancouver, British Columbia, captured John Graham, aka John Patton, on December 1 this year, they may have finally put the missing pieces of a 27 year old murder puzzle together. That's how long it's been since the body of Nova Scotia-born Aboriginal activist, Anna Mac Pictou-Aquash was discovered in South Dakota, hundreds of miles from where investigators say she first went missing.

Police officials say forensic evidence suggests Pictou-Aquash, whose frozen body was found on South Dakota's Pine Ridge reservation in February 1976, was killed by a bullet wound to the head. Investigators say she was murdered on or about December 12, 1975, just days after she was reported missing by friends in Denver, Colorado.

Shortly after his capture, U.S. Attorney James McMahon told media that Graham, who was born in Canada, had been on the run since learning that police had indicted him for murder earlier this year. American authorities have already started extradition procedures, but as proven in the past, that can take some time. Police officials don't plan to wait for him though and have announced their intention to go ahead with the trial of the second man accused in the slaying, 49 year old, Arlo Looking Cloud. He's slated to appear before a court in Rapid City, South Dakota in February 2004.

"It's going to be a while before the extradition (process) is taken care of, but we'll be going forward with Arlo's trial as scheduled," assured McMahon. Police repartee on the case has been virtually nonexistent; they've not said much over the years and have always claimed to know less than the media suspects

they do. The arrest of Graham hasn't changed their tactics; officials have commented that they'll do their talking in court.

When Graham was interviewed in 2000 he denied any knowledge about the Pictou-Aquash murder.

"I wasn't there and I didn't witness it, that's all I can say," he told police. "If other people want to put themselves there, let them put themselves there. I wasn't."

Arlo Looking Cloud was arrested in February of 2003 and pled not guilty in a Denver courtroom. Authorities had the evidence they needed to indict him in March and then convinced a judge to release the transfer paperwork to ship the accused to South Dakota for trial.

Looking Cloud and Graham are two of three people authorities say were last seen with Anna Mac Pictou-Aquash in the fall of 1975. Police say the men entered the Denver, Colorado home of Troy Lynn Yellow Wood and took the 30-year-old woman with them. Yellow Wood, who spoke to authorities after Looking Cloud's arrest, said only that Pictou-Aquash, "had been brought to my house as a place of refuge, a place to hide. I can't say more than that."

An article written by journalist, David Melmer, and printed in the *Indian Country Today* semi-monthly newspaper, says much of the controversy and ultimately, most of the mystery, stems from the fact that some American Indian Movement (AIM) members who participated in the protests of the 1970s were actually FBI informants. But no proof has been offered, with one exception, about who those people were. The one man who was identified, and who apparently admitted his undercover role as a police operative at Wounded Knee, is Doug Durham, a former AIM Chief Security Officer and the man in charge of security at Wounded Knee in 1973.

Pictou-Aquash, a Pictou Landing, Nova Scotia, Mi'kmaq Indian, was a member of AIM and one of the protesting participants who occupied the hamlet of Wounded Knee, South Dakota, during a six-week standoff with Federal Bureau of Investigation (FBI) authorities in 1973. Artists and songwriters, including well known Canadian talent, Buffy St. Marie, have offered their versions over the years, including accusations that point to the finger of racism and terror-



~*~ BEARS DOMAIN ~*~

filled tactics at the FBI, which America's largest federal investigation unit has repeatedly denied.

But not everyone is convinced that the police are telling the truth. Vernon Bellocourt, the International Affairs Director of the AIM, says his experience with police over the years, particularly in those years, makes him skeptical.

AIM members have alleged for years that federal investigators and prosecutors knew who took Aquash from the home in Denver, drove her to Rapid City and then to the Pine Ridge reservation and executed her.

News of Graham's arrest brought joy to Pictou-Aquash's daughters but a spokesperson for the family, Catherine Martin, said that the joy comes with some caution.

"They have a great amount of relief today," she acknowledged. "It's another hoop, but it's a big one."

The family has been chasing the rainbow for decades and hasn't been able to rest at peace, always wondering if they'd ever see their mother's killers brought to justice. Over the years, Pictou-Aquash's two daughters, Denise Maloney Pictou and Debbie Maloney Pictou, have been disappointed at every turn.

"We've known for a long time," said the sisters at an earlier press conference, "that people have discussed amongst themselves the events that led up to her death, yet publicly they have remained silent. We are inspired with the actions of those who choose to courageously stand on their own and honour our mother's spirit with truth and integrity."

If Looking Cloud and/or Graham are convicted of Anna Mac Pictou-Aquash's murder they will serve mandatory life sentences in a South Dakota prison.

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Book Review

Archbishop A.-A. Taché

by Raymond J. A. Huel
published by: University of Alberta Press and
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ISBN: 0-88864-406-X

review by John Copley

Raymond Huel has taken a unique and somewhat refreshing approach in his recently released biography, *Archbishop A.-A. Taché of St. Boniface, The "Good Fight" and the Illusive Vision*. His work offers much more than the traditional 'he-was-such-a-great-guy' bio-style, and gives readers some real insight into the life of one of western Canada's first prominent religious figures.

Archbishop Taché earned his position the old-fashioned way, through hard work and dedication to duty, but above all through his unwavering loyalty to the Roman Catholic Church. Of course, hundreds of historical accounts and numerous books have been written that include references to Taché's work, and depending on which are actually true, the missionary's reputation ranges from hero and savior to that of the miscreant who betrayed Louis Riel and turned a cold heart to the Aboriginal people he pledged to defend while turning a blind eye to the wickedness of government and industry, who wanted Indian lands for themselves.

Raymond Huel makes none of these distinctions, instead he focuses his efforts on giving readers a look into Taché's complicated life via what I'll call, the eyes between the lines. That is, the author tells the story in much the same way that Taché would, were he still alive, except he does it in the 'third-person vernacular'.

After months of research and with thousands of pages of fact and theory in hand, the Huel and his team of archivists have carved a noteworthy niche in Canada's historical library for Archbishop Taché. The author's extensive research into the religious leader's life and the 49 years Taché spent in pursuit of maintaining and promoting the French language and the Roman Catholic religion, has produced an outstanding book that can be utilized by everyone from religious scholars to school teachers and students specializing in Native Studies. The author has done a remarkable job of picking over the most interesting highlights in Taché's life and career, which began in 1845, when he was just 22 years old, and ended in 1894. Huel's unparalleled use of descriptive narrative leads his readers on a journey through history that is filled with bumps and turns and obstacles to overcome. Beginning with Taché's birth in 1823 and later with his arrival to Western Canada in 1845, Huel delivers

an outstanding manuscript that both describes the action and suggests the rationale. The lack of dialogue is noticeable, but then again, Archbishop A.-A. Taché of St. Boniface, *The "Good Fight" and the Illusive Vision* is intended as a work of historical nonfiction, though certain elements, simply by their ambiguity, are certainly open to interpretation.

Archbishop A.-A. Taché of St. Boniface makes for some fascinating reading. Neither a puppet nor a pawn, Taché was a man on a mission when he first arrived in the west. The pioneer of the Catholic church in the western regions of Canada, Taché's goal was to convert the Indigenous peoples and to rid them of what society then believed were "heathen and savage" rituals and religious beliefs.

Whether or not Taché was a good guy just doing the best he could with the limited resources he possessed, or simply another European missionary doing his part to open unexplored territory for his church and government, will probably never truly be known. Whether he intentionally compromised the trust of Louis Riel or whether he was simply a dupe being used to relay idle promises and false hope by the MacDonald government is uncertain. What is known is that he did reprehend government over their broken promises, including one that offered Riel amnesty, and he did put himself out of favour in government circles because of his insistence on supporting Riel's cause. We also know that he was "a micro-manager who liked to control everything."

Despite his efforts to bring the French language to the west, and in spite of attempts by Quebec politicians who tried to ostracize him by declaring him a traitor, Taché remained a survivor, proud of the fact that he had neither neglected his duties nor brought disgrace to his name.

Huel, an accomplished writer when it comes to Canadian history in the 19th and early 20th centuries, digs deep into the historical significance of the time and offers readers an interesting look at the intensity of religion, and how it played an integral role in the setting up and governing of the nation. The Professor Emeritus of History at the University of Lethbridge, Dr. Huel is the general editor of the *"The Missionary Oblates of Mary Immaculate in the Canadian North West"*. He is also the author of *Proclaiming the Gospel to Indians and Metis (1996)* and with editors George G.F. Stanley, Gilles Martel, Thomas Flanagan and Glenn Campbell, *The Collected Writings of Louis Riel/Les Ecrits complet de Louis Riel*, (1985).

If in fact there is something amiss with Huel's latest contribution to this nation's historical past, it is his failure to communicate with the Aboriginal peoples of Canada, in particular those in Manitoba, Saskatchewan and Alberta, who have extensive

ARCHBISHOP A.-A. TACHÉ of St. Boniface



knowledge about the history of the west, and whose ancestors who were a part of it.

Each person who reads Raymond's Huel's biography of Archbishop A.-A. Taché will take something different away with them. The intensity of the times couldn't have been more descriptive; the background information that leads up to the important events within the book is timely and well presented and the author's exhaustive research is unmatched.

In conclusion, *Archbishop A.-A. Taché of St. Boniface, The "Good Fight" and the Illusive Vision* is an outstanding book. The only thing it's missing, like radio commentator Doug Harvey, would say, is the rest of the story, the story of Archbishop Taché as it is remembered around the campfires in western Canada's Aboriginal communities.

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Women to address barriers to social justice

The Institute for the Advancement of Aboriginal Women is launching an 18-month initiative to develop the necessary tools and techniques that will allow Aboriginal women to better address the systemic barriers they face in achieving full social justice within their own communities and within mainstream Canadian society.

"The first steps toward change involve identifying and targeting the sources that work against the full realization of individual and community potential. The Institute for the Advancement of Aboriginal Women is committed to positive change and to enriching the lives of Aboriginal women in Alberta," said Minister of Health Anne McLellan.

The federal government is assisting the initiative with a grant of \$100,000.

"This initiative is

extremely important in that it emphasizes the need for Aboriginal women to identify for themselves the barriers they face,"

said Secretary of State Jean Augustine.

"With the help of this grant and the work of the Institute for the Advancement of Aboriginal Women, these women have the power to work to dismantle the barriers and the strength to fight social injustice."

The initiative, "Achieving Social Justice for Aboriginal Women in Alberta", will focus on three major activities. The organization will work with Aboriginal women in communities across Alberta to develop local expertise and support for women. They

will work to establish strong and effective partnerships with government departments, and will create and adapt tools and

mechanisms to address systemic issues that Aboriginal women face.

The Institute for the Advancement of Aboriginal Women is a non-profit organization dedicated to the promotion, improvement and self-fulfilment of Aboriginal women within the concept of self-government and community. It provides advocacy, delivers education programs, and works to promote equality and social justice for Aboriginal women within Canadian society.

Status of Women Canada is the federal government department working to promote gender equality and the full participation of all women in the economic, social, cultural and political life of Canada.

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Book Review

Glass Tepee

by Garry Gottfriedson

ISBN 1-894345-47-9

published by Thistledown Press

Saskatoon, Saskatchewan

review by H. C. Miller

Shuswap Culture Explored in Heartfelt Book of Poetry

Garry Gottfriedson has captured a vast range of the culture of the Shuswap, or Secwepemc as they're known traditionally, people in this slim but exciting volume of poetry. Throughout its 93 pages, the 49-year-old instructor at the University College of the Cariboo creates an awareness of past, present and future issues of his people. Published by Thistledown Press in Saskatoon, *The Glass Tepee* was shortlisted for the prestigious 2003 Saskatchewan First Peoples Book Award.

The book begins with a look back at the legends learned at our grandmothers' knees, when the world revolved around the natural cycle of the moons. "In the moon when the south winds dress/the brittle sage brush/the bunch grass spiral dreams/to a new awakening." "In the moon when horses shed/don't be afraid to close your eyes/magic is but one song away." Numerous other passages evoke images, such as "I will guide my lips to the shimmering waters again, and again, and drink."

Gottfriedson draws on the landscape, on philosophy, and on the culture of the Shuswap territory and its original inhabitants. But the name dispels the notion of the book being simply a pastoral collection. *The Glass Tepee* delves into the issues confronting Aboriginal peoples in Canada today. In one poem, he follows the progress of a band meeting, with the chief's agenda full of \$1,000,000 deals and empty guarantees which will stir up controversy within the band itself or with the government. In another he explores the results following an election, when members who were successful in their bid for a seat at the council table ensure their relatives are hired to fill the few available paying administrative positions. He cautions that the job description of a councillor includes the characteristics of being an excellent thief and speaking with a forked tongue, as well as being cold, brutal and a good liar.

A flash back to the days of Indian agents reflects some of the Kamloops-horn-and-raised author's torment as he envisions federal government officials of not-so-long ago who were "half-educated yappers" and who "fly high at the mouth," and "step ... into secret rooms on parliament hill ... they remind their audience of Wounded Knee ... Oka ... The Trail of Tears."

The plight of the urban Aboriginal is explored as well. Garbage-filled back alleys and street corners, where parents try to help their 15-year-old kids who "sit in the slammer learning better ways to scam," Cockroach-filled hotel rooms and rancid mattresses; rusty springs and dim light plastered yellowed ceilings. The attempt to help by welfare workers who can't begin to imagine the experience, even though they pretend to understand.

The book is all about balances: between yesterday and today; between traditional life and modern living; between tears and happiness. The book will enlighten, entertain and educate.

Gottfriedson is also the author of "In Honour of Our Grandmothers: Imprints of Cultural Survival" and "One Hundred Years of Contact." He holds a masters degree in education from Simon Fraser University and has studied at the Naropa Institute in Boulder, Colorado where he won the Gerald Red Elk creative writing scholarship. Currently he is a councillor for the Kamloops Indian Band and a self-employed rancher. *Glass Tepee* is must read for students, teachers, activists and any reader interested in Aboriginal rights and current issues. It is available at your favorite bookstore or direct from the publisher at www.thistledown.sk.ca



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INAC establishes First Nations Governance Institute

by John Copley

Indian and Northern Affairs Canada has recently announced the creation of a new First Nations Governance Institute, aimed at improving the way that government deals with its First Citizens and at the same time fostering excellence in First Nations governance.

"The creation of a First Nations (Governance) Institute," said Minister Robert Nault, "is a clear demonstration of a strong partnership with First Nations. Both First Nations leadership and people living on and off reserve have been calling for this work to be undertaken. We've heard the call and today we are responding to it in the spirit of cooperation with an initial investment of \$600,000. We also recognize that First Nations must have a full stake in planning and running any institutions intended to serve them."

The man who'll spearhead the creation of the new Institute is Wet'suwet'en Hereditary Chief Satsan Herb George, the former Assembly of First Nations (AFN) Regional Chief in British Columbia. A long-time spokesman for the Wet'suwet'en Nation, Satsan said that there is a need "to develop programs and services in a way that would be culturally enriched and empowered by First Nations traditions, customs, laws and inherent governing powers. The governance centre for First Nations will assist First Nations in the further development of their day-to-day government operations, both within the Indian Act and as they seek to implement their

inherent rights of self-government."

Pam Paul, President of the National Aboriginal Women's Association, will occupy a key role with the Institute's Advisory Council. During the recent announcement she called the new facility a welcome addition to First Nations progress.

"A governance centre is a necessary component to effective First Nations governance," said Paul. "The National Aboriginal Women's Association is very pleased that Aboriginal women will be sitting members on the Advisory Council, and we look forward to working with all partners in developing a centre First Nations can be proud of."

Dwight Dorey, National Chief of the Congress of Aboriginal Peoples (CAP), agreed and said he was "particularly happy" to see "the governance process getting underway." Dorey said he sees the new Institute as "a support mechanism for those who want to get on with the job of building successful communities on the road to self-government, and I am pleased to be part of the team that will make it happen."

First Nations Summit Grand Chief Ed John said that he and the First Nations Summit are "pleased that the Federal government has recognized the importance of developing a governance body for First Nations that takes into account the First Nations traditions and customs. The institute will have a valuable role to play as First Nations exercise self-government." He added that they are looking forward to working with Chief Satsan. "He brings a wealth of experience to his new role."

"This Institute," said



Minister Nault, during the December 5 announcement, "is about ensuring that First Nations can lead the way, with solutions for improved governance designed by and for First Nations communities. It is my hope that the Council consider tools and mechanisms that support effective governance to help First Nations move towards self-government." A board-of-directors for the Institute, to be chaired by Satsan, will be appointed next June. Once the board is in place it will manage the Institute and will be comprised of membership from five geographic regions across Canada with its members representing Canada's national Aboriginal organizations. Two members will be nominated each, by the Assembly of First Nations, the Congress of Aboriginal Peoples and by the National Aboriginal Women's Association.

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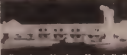


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Building on the strength of the diverse interests on the Council, members now want to reach out to other organizations and governments. "The Framework sets a goal and invites like-minded leaders to work towards it. Our plan now is to move into a broader

Wilkinson says there is an urgent need for a holistic approach towards boreal conservation because land use and resource-management decisions in every province and territory will determine the fate of much of the region within the next three to five years.



Christopher, Harvey, Chabaud, 2000



buffalo country. 19

The Framework calls for the establishment of a network of large interconnected protected areas covering

examples of the Framework principles in action, and create opportunities for governments to become engaged and active participants. The CBI has also commissioned science-based research to refine the approaches, in particular the necessary levels of protection, and activities that will help elaborate and implement this vision.

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A Sunday drive

by Xavier Kataquapit

On a bright, cloudless day our family is preparing for a ride out onto the land. It is bitterly cold outside and the temperature has dropped to 30 below zero. Dad and our older brothers warm up our family's two Bombardier Elan snowmachines.

They also haul two wooden toboggans out and hitch them to the snowmachines.

The homemade wooden toboggans are 10 feet in length and they are topped with a box that has three-foot high sides. These are serious toboggans that are capable of carrying a lot of cargo.

It is an exciting day for everyone. It is Sunday and after attending mass and meeting all our relations and friends at church, our family of nine children had brunch. We ate a great meal of roasted goose and vegetables in preparation for our journey out on to the land.

Our parents decide on just an hour of riding near the community, so we don't bring any food or hot drinks with us. Everyone is bundled warm in layers of clothes. We all have on large heavy winter boots, snow pants, parkas and homemade fur lined hats. In

addition to the hats mom has also made us moose hide gloves and mitts.

Dad is driving the lead Elan and Mom is following him on another and both have sleds in tow. Most of my brothers and sisters are in the sleds. I rise up on my knees inside the wooden lined toboggan and look over its plywood side to view the community passing by. At the front, the snow is whipped up by the snowmobile track and this makes it difficult to look ahead. My brothers and I stick to the rear and hang on as the sled rises and bumps along the rough terrain. We slide from side to side as the machine and toboggan rounds a corner.

It is a great day for a ride. Even though it is mid afternoon the sun is hanging low on the horizon. Dad leads us to the river and we drive down the high bank and onto the ice in front of the community. We come across several other snowmachines and we wave to familiar faces which are partly hidden by fur lined hoods, toques and scarves.

As we follow a small channel of the river leading up the rapids near the community, my brothers and I try to keep up our activity to stay warm. We realize that when we sit still to watch the passing scenery we quickly become cold under our layers of clothes. We stand on our feet and follow the movements of the sled as it twists and turns around large lifted pieces of ice or boulders that line the shore.

There is a ledge behind our toboggan where one can stand when the toboggan is full of supplies. It is a design feature that also allows a person to quickly push the sled and keep it from getting stuck in difficult terrain. It is a throwback from the dog sled days. My brothers and I all know that we are not allowed on this ledge while we are riding on an empty sled. However, we decide on making our trip a little more exciting as we take turns carefully climbing onto the ledge. We do this carefully so as to not be seen by our parents who are preoccupied with steering the Elans. The possibility of falling off the moving sled makes the trip more exciting and exhilarating as we speed along the rough snowmobile trails.



As I hang on to the back of the sled, we slowly climb up a smaller river bank and onto a narrow snowmobile trail in dense bush. It is a seldom-used trail and as we speed through the dense brush, long thin branches reach out and sting us. I duck now and then to avoid the charging branches. This becomes a game for all of us as we career along the trail.

We exit the bush and ride out onto a lake. This is the perfect place for a rest and a good time to chat about the ride thus far. It is early evening now and the temperature has dropped even further. The entire family seems frozen in time as we sit quietly staring out across the clean, white lake surrounded by evergreens and under a dark blue sky. It is so quiet and an undisturbed layer of snow covers the entire lake. Long shadows from the surrounding forest stretch out on the flat white surface. We stand stiffly in our layers of clothing, breathing out frosty air in the orange light of a setting sun. We are at peace on our Sunday drive.

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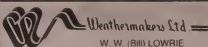
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Salute to the North

Dene Nations planning gathering to reunite tribes

by Lee White

A plan is well underway to bring together the tribes of the Dene Nation that have scattered across geographical area over many centuries for a Dene Gathering to ensure the preservation of their traditions, culture and language.

Dene identify themselves as Athapaskan-speaking indigenous peoples who trace their beginnings to the sub-Arctic of North America.

It is a vast undertaking, considering it is estimated there may be as many as a million Dene from Alaska (and maybe even Siberia) across the Canadian North and as far southwest as California and Mexico, says Raymond Yakeleya, a video producer from the Northwest Territories now living in Edmonton, who is one of the organizers. Other organizers include Bruce Starlight of the Tsuu T'ina First Nation on Calgary's southwest outskirts, and Allan Adam, also Dene from the Northwest Territories, who is an education and communications consultant now based in Prince Albert, Saskatchewan.

"We've been on this continent for thousands of years but we still don't know one another," says Starlight, because the tribes took their stories with them when they migrated. It is believed this separation began in about 1300 A.D. due to changes in environment and migration patterns. Now the many groups want to learn each other's histories as they piece together their own origins.

The largest of the Dene tribes in population is the Navajo of Arizona and New Mexico, with approximately 350,000 members, but the largest Dene-occupied territory is the Northwest Territories in which they are the dominant population.

After more than two years of planning and preparation, Dene representatives gathered on the Tsuu T'ina Reserve in mid-November for a three-day planning conference.

In early December, Allan Adam made a presentation on the proposed gathering to the Northwest Territories Dene Chiefs meeting in Yellowknife. Those chiefs had

earlier passed a resolution sup-



porting the Dene Gathering concept, and Adam was there to update them on the progress that has been made and the resources that will be required to make it successful.

"A very historic step has been taken to unite this nation again," says Yakeleya.

"As we enter this millennium, we see that there are many areas of our Dene culture that need to be protected such as the loss of our Elders and, consequently, parts of our heritage, traditions and language."



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Starlight says.

The union will also address health, education and social issues while increasing the influences of the Dene nationally and internationally.

"The Dene are now one of the most powerful First Nations groups in North America, politically and economically, and will only get stronger," Yakeleya says. The plan now is for the Dene Gathering to be held in the summer of 2005, probably on the Tsuu T'ina Reserve, which is roughly at the center of Dene territory.

In the meantime, there is a great deal of work to be done in preparation, from raising the necessary funding to developing a team to bring the event to reality, to identifying and contacting the widely separated and diverse Dene tribes. Priority is being given to the development of a website that would not only be a source of information and a means of communication, but an archive of Dene history, language and culture. It would also assist in the establishing of stronger political and economic ties among the various Dene tribes.

Says Allan Adam, "this will be the first time representatives of the Dene Nations will be together again in many thousands of years. This historical moment for the Dene will be completed once the stem, which is the northern people who live in the tree areas, and the pipe which are the southern people who come from the hot lands, are united again as one. We will be reconnecting a very powerful force, our people, the Dene."

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Self sufficiency is a way of life in remote First Nation communities

by Xavier Kataquapit

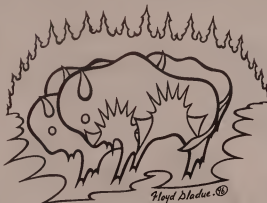
It is a way of life in the north to be resourceful and self-sufficient. People learn from a young age to fix, maintain or even build whatever they need to get a job done. Hunters and food gatherers out on the land have to be able to find solutions to problems on their own as it is a matter of life and death.

I grew up in my home community of Attawapiskat watching my father and my older brothers run a family contracting business. Dad had trucks, tractors, saw equipment and tools and machines to work on all sorts of projects in the community. Most of the time I observed my brothers and my dad fixing, repairing and maintaining equipment.

When I grew older I eventually joined my brothers in this work and I learned how to become resourceful. One of the main activities that kept us all busy on a regular basis was repairing flat tires for trucks, tractors and all terrain vehicles. In our remote community back then, there were no tire machines to make the job easier. We didn't even have access to special equipment like tire irons. Everything was done by hand using large screwdrivers, crowbars, hammers, wrenches or long metal poles. Even though we got our work done, it was dif-

ficult and most of time this work resulted in cuts and scrapes because we had not used the proper equipment. By the way this time period was in the 1980s.

Out on the land, resourcefulness becomes even more important. It is more difficult to make repairs at



Hoyd Bladue

a remote camp where there are fewer resources. I recall one repair we had to make on a snowmachine that had ended up with a broken ski tip. Dad, two of my younger brothers and I were camped with a few other hunters from the community on the north end of Akamiski Island out on James Bay during the spring goose hunt. The snowmachine with the broken ski continued to be used for a few days. We waited for a period when no hunting could be done. My cousin

Benji volunteered to use the snowmachine. He was also given the challenge of driving his snowmachine with only one ski as the opposite one had been removed to prevent further damage. It was very humorous to watch him balance his snowmachine to one side to keep the stub of the missing ski aloft as he slowly rode to his hunting blind.

On a bitterly cold afternoon several of the men joined came together to discuss how to fix the ski. Several options were presented including fitting a new wooden part to build a new ski but it was decided that we could use the old ski tip and some ingenuity to fasten it back onto the main part of the ski. We had to fashion a wrench to become part of the new ski and we had to do this in very cold weather. Finally, after several hours of cutting, the wrench magically became part of the new ski as it was fit into place with some hammering and then wire to tie it together. When the repair was done, the ski stayed in place long enough to allow the snowmachine to function for another week of hunting and the three hour drive home over difficult terrain.

There were many other times when different situations required us to make repairs or improvise by doing something different. In the spring after the goose hunt, it seemed like most of the time we limped home on snowmachines that had been repaired and maintained just enough to make the trip back with a full load.

Old habits die hard. These days I amuse my friends with my interest in garbage that dots the streets on a weekly basis. I am always stopping to look over some interesting item that someone has decided to toss out. My non-Native friends get a big kick out of this and they like to tease me a bit. However, I am the first one they call on when they need a spare part or some material to repair something. As a matter of fact I usually end up fixing their problem for them. Like the old saying goes... One man's junk is another man's treasure. Native people in remote communities are very aware of that reality.

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Special Holiday Features

A Christmas Angel for Sarah

by Lee White

Decorating the tree was one of Sarah's favorite things to do at Christmas.

The annual ritual would begin about two weeks before Christmas Day when Uncle Leonard arrived from the reserve with a beautiful tree.

Dad and Uncle Leonard would lay opened up garbage bags in front of the living room window. Finally finding the tree stand after searching the basement for an hour, they would place it on the plastic, then wrestle the tree into it, arguing constantly over whether or not it was standing up straight, and which side should face the room and which side should face the window.

Mom and Sarah never got involved in those arguments. They waited in the kitchen, eating oatmeal cookies and drinking hot chocolate until the men had finally reached agreement.

While they waited the two days needed for the tree to thaw out before they could start decorating it, they would go through the tree decorations to see which string of lights needed bulbs, whether or not they needed more icicles and — the most fun of all — to remember the history of each special decoration.

There was the tiny pair of moccasins Kokum had made for her when she was a baby, the star she had cut out and decorated with sparkles when she was in kindergarten, the beaded medallion her friend Nora had given her when they moved to the city. So many decorations with so many memories.

When they had gone through all of the decorations, they discovered that the golden star they put on top of the tree was missing.

"We'll just have to go to the store to get a new star," Mom said.

"Can't we get an angel instead?" Sarah asked. She was fascinated with angels ever since she had learned about them in Sunday School.

"Of course we can," Mom replied. "We'll go to the mall on Saturday."

The mall was very busy even though they arrived shortly after it opened. Shoppers were scurrying everywhere, some laughing and pointing at every new display, others already grumpy and looking as if they

were on a tragic mission.

As they went from store to store, Sarah and her mother saw a host of angels of all sizes, some with lights and some without, but all with golden wings, flowing blonde hair, blue eyes and alabaster white skin. They were beautiful. But Sarah rejected every one.

After futile attempts at a dozen different stores to find an angel Sarah liked, her mother suggested they take a break for hot chocolate. Sarah sat glumly, staring at the steaming cup.

"What's the matter, my girl?" Mom asked, concerned that her usually bubbly daughter had lost her shine. There was no response for a long time. Then Sarah blurted "I can never be an angel, can I Mommy?"

"Whatever do you mean?" Mom responded, puzzled by the statement.

"All those angels have blonde hair and blue eyes and white skin," she replied, near tears. "My hair is black and my eyes are brown and so is my skin."

"I'm sure angels come in all colors," Mom said, trying to comfort her daughter. But they couldn't find any in the stores.

Sarah's gloom contin-



ued

all the way home.

When Sarah's Mom suggested they go to look for angels again the next day, Sarah refused. Instead, they set about decorating the tree. Dad had carefully strung the lights around it, then left to go shopping. Mom and Sarah finished the job, hanging the ornaments and finishing it off with garland and icicles. But the top of the tree was still bare.

Sarah avoided looking at the tree throughout the following week, and her spirits stayed low and sub-

dued.

Mooshum and Kokum were due to arrive for their Christmas visit on Sunday, so Mom was busy baking and making other preparations for their visit. Sarah helped, but not with her usual enthusiasm.

But she did run to open the door for her grandparents when she saw them drive up in front of the house.

After hugs and kisses all around, coats removed and hot tea in their hands, Kokum said to Sarah: "Do you think it's time for an early Christmas gift?"

Sarah nodded her head and smiled.

Kokum removed a box wrapped in red paper and decorated with a white bow from her bag and handed it to Sarah.

Sarah carefully unwrapped the box, opened it and gasped.

There lay a perfect angel. A brown-skinned angel in a beaded buckskin dress. An angel with brown eyes and braided black hair. An angel framed by pure white wings made of rabbit fur.

Mooshum lifted Sarah up so she could carefully place the angel on top of the tree.

That year, and for many years thereafter, Sarah's angel watched over her and her family throughout the Christmas season.

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Nohtawenan saweyimanan oma Ka Kesikak

Our father, bless us this day,

Ayis Kiyehewini pimatisiwin

For your breath is life,

Saweyimanan mena ota mamawi Kayayahk

and Bless us here together,

Meyinan, muskawisewin mena ayinewewin

Give us — strength and wisdom,

Ta natohtamahk menata nahchtamahk

To listen and to hear,

Namoya ayiwakeyimowin ta pimitsahamahk

Not to follow enviousness

Meyinan asumena ta wapahatamahk

Give us again to see,

Sakastewini mena ka nanaskomitinan

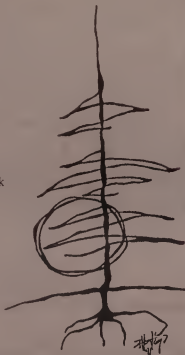
Sunrise and Sunset,

Hiy hiy ki nanaskomitinan

Thank you, we are all most thankful,

Pitane ekosi teyihki

Hoping that will happen



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Christmas can be both modern and traditional

by H. C. Miller

When our ancestors roamed this land before the coming of the Europeans, a festival was celebrated at the time of the winter solstice. "In the old days it was travel by horse and each clan or family unit went to a chosen winter place," explains Jeanette Starlight. As director of the small but growing Tsuu T'ina Cultural Museum Artifacts, which features copies of original artifacts that are on display in larger museums, she feels strongly about retaining the cultural traditions of our ancestors.

"Before the families went out in small groups onto the snowy prairie for the winter they would gather." As this was the first time they'd met since the sun dance festivities of the summer months, the gathering was a much-welcomed activity. As the winter equinox occurs on or about December 21, it coincided with the modern Christmas celebrations around December 25.

"They had a give-away, so in some ways there are many similarities with the giving of presents which we experience today," continues Starlight. "But in a give-away, several honour songs would be sung, and that was the spirit of the festival, to give to one another before the winter hunt began. They knew they would not see each other for many months."

Parents need to remember these times when they plan their Christmas. "The media emphasizes the receiving of gifts, more than the giving. It's an unwritten principle of our culture that it is giving without the expectation of getting something back that is impor-

tant," she says. "When you give something from the heart, something great will happen for you in the future. But nowadays we expect it to be instantaneous, from under the Christmas tree."

Starlight blames the department stores for putting unfair pressure on parents by leading the children to expect gifts that are often expensive and easily broken or discarded. "We need to talk to the children and to put the spirit of giving into practice ourselves. Our gifts must come from the heart. Some small item we make ourselves which wishes a family member a good life, or an unselfish act, is more valued than an expensive piece of jewellery or the most advertised toy," she says.

On the Tsuu T'ina reserve, located on the eastern outskirts of Calgary, adult volunteers are working with a large group of youth two nights a week to prac-

still enjoy coming home to spend Christmas.

"Many people are asking how to take the stress out of Christmas. If we let the message of the modern world dictate our Christmas celebrations to us, then it will continue to be a stressful time. But if we remember our ancestors' way of giving, then it will put some meaning back into our holiday."

Parents must remember that the memories their children will take with them into adulthood are the simple things in life. "They'll remember times spent together, they'll remember being loved and cared for, they'll recall the smell of supper cooking, and knowing you are there for them," she says. On the contrary, the Christmas present that gets torn open in haste and only unused them for 10 minutes will quickly be forgotten.

Starlight's kids have lots of non-Aboriginal friends who can sense the difference in her home, she says. "They like coming to our house. They feel the true spirit of Christmas and they recognize that the gift giving here is comprised of love, friendship, hospitality and time spent together."



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Friendship centre enjoys unique Christmas celebrations

by H. C. Miller

The High Level Native Friendship Centre Society succeeds in pleasing everybody when it comes to Christmas celebrations. "We enjoy a traditional powwow late in November as part of our National Addictions Awareness Week activities that also reflects the beginning of our Christmas events," explains Rhodora Martens, program manager. The centre easily attracts 250 people to cultural events as several First Nations communities, including Assumption, Zama, Paddle River Métis Settlement, Fort Vermilion and Meander River are located close by. Traditional food is served such as moose meat stew and bannock, made by eager volunteers who are champion cooks.

"Following the powwow we start planning contem-

porary Christmas entertainment for our members," Martens says. One of the most enjoyed events is the Elders' Christmas dinner which will be on December 18 this year. "We start the feast late in the afternoon, around 4:00, and feature a menu of turkey and all the trimmings," she says.

The meal is followed by a jam session where local talent is showcased, she says. "We get at least fifty Elders every year, and they are eager participants in this activity," she adds. Soup kitchen clients join the Elders at the meal and also enjoy the music after the feast, which showcases Native musicians and songwriters. "We've been hosting weekly jam sessions for years and it's always been popular with all ages, especially the Elders." Clients served by the Centre, located in northwestern Alberta, are estimated to include about 2000 off-reserve and non-status, 3900 on-reserve, and an additional 850 on the Métis settlement.

Special Christmas parties are also organized for the youth who meet at the centre, including the Headstart Program and older groups. "We have Santa Claus and treats for the little ones, and they look forward to it." On December 17 a Christmas hamper program will ensure those in the community on limited incomes will have a complete Christmas dinner with all the trimmings. "They leave here with boxes of food and toys for their kids which they can select themselves and wrap up to take home. We don't want to think any of our members wouldn't have a happy Christmas," she adds.



Fundraising is on-going to ensure the special programs can be carried out. "The whole community gets behind these initiatives, and donations from the businesses in town definitely help to support the programs," says Martens. With High Level a relatively small but growing community of 4500 residents, the support is commendable and much appreciated.

The fifteen staff members at the High Level Friendship Centre run programs throughout the year which attempt to address the needs of their members, such as pre-natal classes, language and craft lessons, and recreation and cultural activities. The Friendship Centre Society was formed in 1982 and moved into a building of its own in 1988, next to the museum on the way into town.

"We continue to try to meet the needs of Aboriginal people within the area and to host a focal place where all people can meet in a friendly atmosphere," she says. "And we try to promote a better understanding between Aboriginal and non-Aboriginal citizens. That's the way to live side-by-side in peaceful harmony, both here in High Level and throughout the world."

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Christmas Eve at the Cripple Creek Café

by Lee White

The tour bus moved slowly through the mountain pass, the falling snow both reducing visibility and threatening to hypnotize the driver.

Big John, the Hay Rakers drummer, had taken the wheel in the snowy conditions because of his many years as a trucker in the north, before he had elected to trade a gear shift for drumsticks.

While the snowfall had been light when they started out, it had continued to increase in intensity as they climbed to the summit.

There had been considerable debate about whether or not they should even try to travel, but the desire to be home for Christmas finally made the decision unanimous. With their early morning start Christmas Eve, they were confident they could be home by early evening even if they had to go slowly because of the weather.

Any comfort they may have felt was shaken when, at the summit, they saw the jacked-up tractor trailer... and the small ear crushed under it.

While the victims of the accident had long ago been taken by ambulance to hospital — and maybe even to the morgue — the accident scene now softened by a ghostly layer of snow was still a startling reminder of the potential treachery of winter driving.

Now, the bus was carefully wending its way down from the top of the pass.

Big John's passengers reacted to the situation according to their personalities.

Little John, the lead guitarist, tried to hide his nervousness with repeated gigs that soon began to wear on everyone else's nerves.

Casey, on keyboards, tried to reassure everyone else that there was nothing to worry about.

Herman, the bass player, withdrew into his hermit persona, staring out the window as if oblivious to the weather and the concerns of those around them.

It was Candace, the band's vocalist on her first tour, who most honestly expressed how she was feeling, huddled in her parka and wincing visibly at every little hunch of the bus.

Actually, it was the first bar tour for all of them after months of playing regular gigs at the few bars around their home community.

Their previous vocalist, Patsy, hadn't wanted to leave her son for the tour so had stayed behind. Candace, who had often shown up wherever the band was playing and increasingly been given a chance to jam with them, had eagerly welcomed the invitation to take Patsy's place. Her growing doubts about the wisdom of that decision, or at least about the decision to brave the weather in an effort to get home for Christmas, came to a climax when

the bus began to swerve on the slippery road, then plunged into the snow bank alongside it.

Big John's efforts to rock the bus out of its dilemma were futile, even when the men got out to push. The wheels spun, but there was no movement either way.

It was Candace who saw the faint glimmer of light through the trees, off the road, in the distance, and then, just ahead, a sign that said "Cripple Creek Café," with an arrow pointing towards the light.

"There's a café up there," she yelled excitedly to the others and, pointing, said "see the light."

After a short debate in which they hesitated, if any, options were briefly considered, they decided it was worth checking. But Big John, who volunteered to do the checking because he had the best winter wardrobe, warned them not to expect too much because the resorts and restaurants in the area were closed for the winter.

Big John slugged through the snow. The light grew brighter as he drew closer until he could see that it came from only one of the many windows of a large log building now draped in, and surrounded by, deep snow drifts.

He pounded on the door closest to the window with the light.

It took some time before the door cautiously creaked open. The face peering around it was ancient, with furry grey eyebrows arched questioningly over startled blue eyes set in deep sockets edged in all directions by deep furrows of age and experience.

As Big John began to explain their situation, the door gradually opened wider. The rest of the face came into view, revealing a tawny mass of salt and pepper hair, a grizzled, unevenly trimmed grey beard, and a wiry little body in a red snowmobile suit.

Once Big John had explained the basics of their dilemma, the little man jumped into action. Lifting a pair of snowshoes off the wall by the door, he quickly strapped them on and started off toward the bus with Big John pushing hard to keep up.

Soon they were at the bus, unloading equipment so that it wouldn't freeze, as well as luggage and personal belongings. It took them three trips each, and they collapsed exhausted into the building when the task was finished.

Once safely in the café, they basked in the warmth as they surveyed their refuge. The log building was spacious, with half of it a long room with many windows, a two-sided stone fireplace in the center and a cafeteria-style serving area along the interior wall. Wherever wall space permitted there was an eclectic display of Native art.

The other half of the building was part gift shop, part kitchen and a suite where the grizzled old caretaker lived.

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Soon there was a steaming mug of coffee in the grateful hands of each of the weary stranded travelers, and the rattle of pots in the kitchen as the caretaker, who had introduced himself simply as Billy, began to rustle up a meal.

Later, from the kitchen came the wail of a harmonica that segued into a haunting interpretation of "Silent Night."

The band members, drawn by the music, drifted to the kitchen one by one to find Billy sitting on a stool, eyes closed, drawing the music from his soul to the accompaniment of boiling pots, and the welcome smell of food being prepared.

Soon guitars were out of their cases, Casey had his keyboard on his lap and Big John was providing percussion with wooden spoons on the stainless steel kitchen counter. Candace laid down the lyrics of every Christmas carol they knew, with the others providing harmony and Billy's harp tying it all together when he wasn't busy monitoring the progress of the meal.

There was enthusiastic applause for both the music and the food when Billy announced that the meal was ready to be served.

When they had all gathered around the big table in front of the now blazing fireplace, Billy cued them from the kitchen with huge bowls of potatoes and vegetables, pitchers of pickles and sauces, tureens of rich gravy and, the crowning touch, a giant glazed ham.

It was Little John who surprised the gathering by offering to say grace, and he delivered an articulate and heartfelt prayer. No one laughed when Big John copped it with "And God bless us everyone."

As the wind whirled the falling snow outside, all present agreed that Christmas Eve at the Cripple Creek Café was their best ever.



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LEGEND

The Sacred Rock

Collected and illustrated by James Ratt; told by Jean Roberts

Long ago, there lived a widow who had two small boys. She made two small bows with arrows and taught them how to use them.

One day, she told them to go out and shoot some birds to eat. "Later, I will make you stronger how so that you can shoot bigger game," she told them.

She put some ready cooked meat in a bag and told them to sit on a large rock when they got hungry and wanted to eat.



Every day the boys came home with many ducks, geese, and grouse. The people of the village smiled as the two boys came home each day with their bags filled.



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One day while the boys were eating their lunch on a large rock, they heard a voice saying, "I'd like to tell you boys a story."

They looked all around but did not see anyone so they kept on eating.



"Shall I tell you some stories?" the voice asked again. It was coming from the rock they were sitting on.

"What kind of stories do you tell?" the boys asked then. The rock said he told stories of things that happened a long time ago. He said, "If you will give me your birds, I will tell you many stories."

The two brothers laid their ducks and geese beside the rock and sat close to it as it told them strange stories and legends. It was almost sunset when the voice from the rock said, "You have to go home now, but come back tomorrow and I will tell you more stories."



On their way home, the boys shot three birds each. When their mother asked why they didn't have more, they said the ducks and geese were getting scarce. The same thing happened the next day and also the day after.

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The mother knew that her children were not telling the truth. So, she went to the Chief and told him the problem.

The Chief said, "I will send two men tomorrow to follow your sons to see what they are doing with their catch."

This was done and the two men watched the boys shoot ten birds each. The boys then laid them down beside the rock.

As the men watched, they were surprised to hear a voice coming from the rock saying, "Bring all the people from your village here tomorrow. Tell them to bring some food or a gift and I will tell them many stories."

The Chief and all the people were astonished to hear what the braves had to tell. The Chief said, "We will do as the rock says."



Everyone took gifts or some food and went to the talking rock.

When the people had all made their offerings, they sat down around the stone and the voice began to speak. It told wonderful stories of beautiful lands and strange creatures. It told of animals that could talk to one another and of people yet to come to this land.

When it was almost sundown, the rock said, "I have told you many stories and it is up to you to keep them as long as the world lasts. Tell them to your children and grandchildren but make sure they always place tobacco or a little food before the story tellers."

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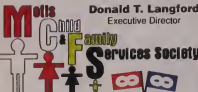
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